

---

THE  
MONTHLY EPITOME,  
FOR DECEMBER, 1802.

---

CLXIX. THE ASIATIC REGISTER; or, a View of the History of Hindustan.

(Concluded from page 681.)

PASSING over the chronicle, state papers, &c. we give the following paper from the biographical department.

*Character of Assof-ud-Dowla, the late Nabob of Oude.*

"Having spoken of the ministers of the court of Lucknow, I must say something of the private life of its prince; and I must acknowledge, that though I had frequent opportunities of conversing with Assof-ud-Dowla, and of examining his behaviour, he did not appear destitute of sense. This, after all, is nothing but what has been said in former times by the famous teacher of wisdom, in his renowned Mesnevi—'The hawk's keen sight, and his strength of pinion, as well as the genius of man, are all so many gracious gifts of the Almighty artist upon his own work.'

"Assof-ud-Dowla took delight in associating with the lowest and most worthless characters, though you might occasionally see him in conversation with men of birth and talents. He seemed occupied entirely with his amusements; in dances, music, and sensual pleasures, he spent his time, without the least regard to decency, and without any sense of shame. As to those infamous secret practices to which he had the meanness to addict himself, without either scruple or remorse, and with such a feminine ardour, he disguised them so well in his discourses, and in his public behaviour, that he might have

VOL. I.

been supposed quite unacquainted with that abominable vice. It has been remarked that he would sometimes throw his handkerchief to the stoutest of his musketeers, or to the bravest of his archers.

He spent his mornings in going from garden to garden, and from seat to seat, where he amused himself in looking at his elephants, and every third day he made them fight together. These amusements were so delightful to him, that they engrossed his whole soul. There was, however, another thing in which he seemed to take pleasure; this was promoting marriages. Salar-Jung, his uncle, had promised one of his daughters to Mukhtar-ed-Dowla, for his son, but the match had been broken off by the disgrace and subsequent death of the latter. Assof-ud-Dowla being informed of this circumstance, prevailed on the bride's father, by dint of intreaties, to go on with the match; and he likewise undertook to furnish the whole expence of the ceremony, which he accordingly did, and conducted the whole with vast pomp and magnificence. He had such a singular predilection for amusing himself in this way, that whenever he heard of a marriage being intended, he would send his compliments to the parents, requesting their permission to perform the part of one of them himself, and to appoint one of his courtiers to perform the part of the other; nor would he give over his attendance until the match was brought to a final conclusion. He once undertook the marriage of Caim Khan, superintendent of his elephants; and I happening to be present at the time, received his highness's com-

mands to attend personally and perform my part.

"As Assof-ud-Dowla was addicted to pleasures which none but women could have thought of, so he had also the fickleness of a woman. Amongst the slave boys brought up in in Sujah-ud-Dowla's house, there was one called Imaum Baksh, of a quarrelsome disposition and very bad morals. Whilst Assof-ud-Dowla was yet a youth, that fellow became one of his favourites, in respect of that particular propensity to which he was a slave. But the old nabob being informed of the connection that subsisted between his son and his slave boy, as well as of the perpetual insolencies and excesses which the latter committed on account of the favour he enjoyed, he ordered him to be confined in irons, in which he would probably have long remained, had not some principal courtiers suppliated his highness to dismiss and banish him, a request which was granted. The man fled to Tanda, where he kept himself concealed, but where he found means to keep up a correspondence with his young master, who, on the death of his father, and his consequent accession to the musnud, immediately sent him letters of recal. To the amazement of every one, he appointed him to high offices: and as by the death of Mukhtar-ud-Dowla, and the resignation of Mahbub Khan, there were several bodies of Telingas left without commanders, amounting to about 30 or 40,000 men, he gave him the command of that whole army. A promotion altogether so unmerited, and the elevation of so mean and worthless a man to a situation of so much dignity and honour, could not but excite the indignation and contempt not only of every officer of the army, but of every person in his dominions. By these means this slave boy was raised to a degree of power, to which the ambition of no commander of the army, and no grandee of the court, had ever before aspired. I remember to have been several times in his company, and to have had some conversation with him, and I protest I never saw any one so vile and so vicious: I never knew any one so destitute of all shame both in words and actions. Had he been honest, and free from vice, the qualities of his mind might

perhaps have fitted him for the station of a menial servant at two rupees per month. Yet this man's favour and power rose to such a height, that no less a person than Hassan Rezza Khan, the minister, was afraid of his influence, and strove to be upon good terms with him. But when he had thus arrived at the summit of so much power and grandeur, Assof-ud-Dowla's heart all at once changed towards him; and a few days after my departure from Lucknow, became so tired of his company and person, that he ordered him to be banished his dominions, half naked and on foot, strictly forbidding every one to supply his wants. Guards were sent to his lodgings, and his whole property was confiscated.

"By confiscations like this, as well as by various other means, Assof-ud-Dowla must have amassed considerable treasures; yet he betrayed the utmost aversion at parting with any of his money, except to pay his favourite men and boys. Whenever any one besides was bold enough to apply to him for his pay, he from that moment became his enemy; nor could he ever bear to hear of any demands of this sort. Some time before my arrival at Lucknow, several officers and others had gone to the nabob in a body, and solicited, and received their arrears of pay. Many of these, knowing the character of Assof-ud-Dowla, had the prudence immediately to disappear; but some others having ventured to remain a short time at Lucknow, were all seized, without any cause being assigned for such a step, and tied, one by one, to the mouth of a cannon, from which they were blown away. This dreadful execution happened during my stay in Lucknow: It alarmed all the inhabitants, not only of that city, but of the surrounding country; so that in a few days afterwards the Ghosain Takyr, a military commander of a high character, seizing a favourable moment, quitted the camp, and with his arms and baggage proceeded across the country to Nedjif Khan, to whom he offered his services. In the same manner all the descendants and relations of Saadut Khan and Abul Mansur Khan, found means, one after another, to quit Lucknow, and to repair to Nedjif Khan's camp." p. 32—34.

From the Miscellaneous Tracts, we copy only the following short article, (p. 23) copied from the Calcutta Monthly Journal.

"As a party of gentlemen were in pursuit of snipe, in the vicinity of Dum-dum, they most unexpectedly roused a royal tiger. The animal immediately seized on the first person near him, which happened to be a native servant, who was carrying a gun, and killed him on the spot.

"The gentlemen, alarmed as they were, did not retire from the place where the accident happened, without attempting to rescue the poor fellow from the jaws of the monster. They discharged their pieces at him; but, as they were all loaded with small shot, they made no sensible impression on him: he continued to devour his prey, until the sporting party assembled a number of the country people, who, by shouting, and beating of tom-toms, at length drove him off.

"Intelligence of this unfortunate affair was immediately dispatched to Calcutta, for the information of some keen sportsmen, who delight in the manly exercise and dangerous amusement of tiger-hunting; the party was soon formed, and the gentlemen who composed it proceeded to the ground without delay, armed for the purpose, and mounted on elephants.

"Nor were they long in finding out the ferocious animal, who was weltering in gore when they came up with him. An immediate attack began; but instead of retreating, the tiger made a successful spring, and fastened upon one of the elephants. The driver was not, however, dismayed; for, by a very severe blow struck with his hook on a tender part of the enraged animal, he forced him to quit his hold.

"Several shots were then fired at him, and although most of them took place, yet none had touched a vital part. The animal, however, became furious beyond description, running at and charging every thing that came near him, until one of the party, well known for his prowess, as well as dexterity in the field, intrepidly advanced upon him, and, with a hog-spear, pinned the grisly monster to the ground." p. 23.

The poetical articles are but few, chiefly translations from Hæfæz: but

the first article is intitled "Literary Characteristics of the most distinguished Members of the Asiatic Society. By John Colegins, Esq.

From this we shall extract a few lines, containing the characters of Sir W. Jones and Mr. Richardson.

"BRITANNIA's genius, eager to explore  
The mystic mines of Asiatic lore,  
With smiles benign accomplish'd JONES ad-  
dress'd,

And bid him trace the records of the East.

He came—the heavenly Gopia round him  
flew,

His presence every son of learning drew:  
Then first, ye scholars! met at his com-  
mand,

The father of the literary band.

He came—his presence cast a blaze more  
bright,

Than emanations from the solar light;

For every art and every science known,

Were all concentred in himself alone!

But see, too soon, his soul of meekness  
move,

To mix with seraphs in the realms above!

Whene'er with censers by his sacred shrine,

At rosy dawn I pensively recline,

Where the tall column towering to the skies,

Says, "Here the sage once animated lies,"

I think the zephyrs, murmuring as they blow,

Cry, "What a store of learning sleeps be-  
low!"

The world admires the wond'rous talents  
given

To this distinguish'd favourite of heaven;

For him in Eartham's academic bowers,

Poetic sorrow tuneful Hayley pours;

And manly Maurice makes the tidings flow,

Thames! to thy nymphs in elegies of woe.

Ganga; for him, with drooping head appears,

For him ev'n holy Pundits shed their tears!

Christna for him wail'd Matra's groves  
among,

And his romantic grot with cypress hung;

Alive!—we prais'd the path sublime he  
trod;—

Dead!—Learning hails him as her demi-  
god!

"To Burrow gone, be everlasting fame,  
With Archimedes, Muse! arrange his  
name;

He near the Syracusan shall be seen,

Except great Newton's self may step be-  
tween.

"Flora and her attendant handmaids mourn

Still o'er lamented KÆNIC's early urn!

"On you, O RICHARDSON! the muse be-  
stows

(It grew near Hafiz's tomb) a Shiraz rose.

As much you merit (for your well-spent  
hours,)

Of fragrant Araby the balmy flowers;

Though in the grave your lifeless body's laid,  
Poetic honours at your shrine be paid."

p. 108; 109.

We shall close with an article of literary intelligence, which concludes the volume.

" TO THE EDITOR.

" SIR,

" I am happy to find a part allotted in your valuable undertaking for observations on Oriental languages and literature. The laudable exertions of many gentlemen in the service of the honourable East India company, at their different settlements, deserves the highest encomiums. From the press at Calcutta many and various have been the works on the native languages of Hindustan; the labours of Mr. Gladwin and Mr. Gilchrist are well known. The same spirit of inquiry seems to pervade the literati of the presidency at Bombay, from whose press I have to announce a 'Grammar of the Malabar language, by Robert Drummond, of the Honourable East India Company's Bombay Medical Establishment'. This work, which is a thin folio volume, was printed in 1799. The Grammar is dedicated 'To the Honourable Jonathan Duncan, whose strenuous and unwearied exertions, in opposition to political prejudices and the mutual rancour of contending religious sects, equally intolerant in matters of faith, and impatient of all legal restraint, have eminently contributed to the establishment of an enlightened system of jurisprudence in the province of Malabar, whereby the happiness of the people has been promoted, a state of the most atrocious licentiousness supplanted, and the permanent interests of an important appendage to the British empire secured.' Mr. Drummond, speaking of the progress made by several European gentlemen in the Malabar tongue, says, 'I think I may without arrogance predict, that, as this study is now become the principal pursuit of nearly all the company's servants in Malabar, the business of that fine province will in a short time be conducted in the language of the natives, with great ease to the gentlemen serving there, and dignity to their honourable employers. I am authorized to draw this inference from the progressive state of peace, good order, and de-

ference for the officers of government, which had become conspicuous, beyond all former example, for some time previous to my quitting the province. My experience in the office of Malabar translator to the commissioners, contrasted with what passed under my observation, when acting in the same capacity under the committee of government, during the turbulent period of 1797, may, I hope, justify this remark on those unerring symptoms of subordination to the laws, and its concomitant security to persons and property, produced in the short space of seven years, among a tumultuous race of Mahomedans and Hindus, bigots in religion and rivals in power, who had, for half a century before, spurned the one and disregarded the other, with equal contumacy and wantonness.'

" The author says, that, on account of bad health, he was compelled to relinquish his professional studies in that country; and that, therefore, he intended to have the work printed in England; but that, on his arrival in Bombay, he had the satisfaction to find a fount of types, in the Malabar character, executed in an unexceptionable manner by Bheramjee Jeejeebhoy, a Parsee inhabitant of that place; the ingenious artist, who, without any other help or information than what he gleaned from Chambers's Dictionary of Arts and Sciences, succeeded in completing a fount of Guzeratty types a few years ago.

" With respect to the execution of this work, I must observe, that it appears to be drawn up in a clear and perspicuous manner. The following are its contents:—Alphabet. Chap. I. Of the vowels and consonants. II. Shewing the radical consonants with the vowels joined, and forming the first natural or simple syllables. III. Of double and triple compound consonants, in five classes. IV. Another order of letters whereby the Malabars make another form of double consonants. Numerical marks.—Lecture first. Of the declension of substantives.—Lect. second. Of the gender and formation of the nouns, and of the adjective.—Lect. third. Of pronouns.—Lect. fourth. Of verbs and their conjugation.—Lect. fifth. Of the conjugation of verbs.—Lect. sixth.



Of causal or effective verbs.—Lect. seventh. Of verbs passive.—Lect. eighth. Of the verb personal.—Lect. ninth. Of imperfect and anomalous verbs.—Lect. tenth. Of verbs of elegance.—Lect. eleventh. Of the other parts of speech.—Lect. twelfth. On the orthography.—Lect. thirteenth. Of the principal seasons of the year, and of life; the signs of the zodiac, the months, days of the week, and planets.

"Such are the outlines of this Grammar, and the execution seems to be equal to the excellent plan laid down by the learned author. I am happy to find, that this, as well as many other books on oriental subjects, have been imported by Mr. Debrett. Wishing success to your undertaking, I remain, R."

#### CLXX. BINGLEY'S ANIMAL BIOGRAPHY.

(Concluded from page 670.)

**VOLUME II.** This volume commences with a description of the camel, from the accounts of the habits and manners of which animal we extract the following from Sonnini.

"They possess a very great share of intelligence, and the Arabs assert that they are so extremely sensible of injustice and ill-treatment, that when this is carried too far, the inflictor will not find it easy to escape their vengeance; and that they will retain the remembrance of an injury till an opportunity offers for gratifying their revenge. Eager, however, to express their resentment, they no longer retain any rancour, when once they are satisfied; and it is even sufficient for them to believe they have satisfied their vengeance. Accordingly, when an Arab has excited the rage of a camel, he lays down his garments in some place near which the animal is to pass, and disposes them in such a manner that they appear to cover a man sleeping under them. The animal recognizes the clothes, seizes them in his teeth, shakes them with violence, and tramples on them in a rage. When his anger is appeased, he leaves them, and then the owner of the garments may make his appearance without any fear, load, and guide him as he pleases. 'I have sometimes seen them,' says M. Sonnini, 'weary of

'the impatience of their riders, stop short, turn round their long neck to bite them, and utter cries of rage. 'In these circumstances the man must be careful not to alight, as he would infallibly be torn to pieces: he must also refrain from striking his beast, as that would but increase his fury. Nothing can be done but to have patience, and appease the animal by patting him with the hand, (which frequently requires some time), when he will resume his way and his pace of himself.'"  
p. 3, 4.

"The mode in which the loaded camels were made to cross the Nile, attracted the particular attention of Mr. Norden, as extremely singular: a man, he says, swam before, with the bridle of the first camel in his mouth; the second camel was tied to the tail of the first, and a third to the tail of the second: another man, sitting on a truss of straw, brought up the rear, and, by his directions, was employed in keeping the second and third camels in their course."  
p. 9.

In the accounts of the stag, the method of hunting it is given.

"The natives of Louisiana hunt these animals both for food, and as an amusement. This is sometimes done in companies, and sometimes alone. The hunter, who goes out alone, furnishes himself with the dried head of a stag, having part of the skin of the neck attached to it. This, a gun, and a branch of a tree, or piece of a bush, are all that he has need of. When he comes near any of the wild deer, hiding himself behind the bush, which he carries in his hand, he approaches very gently till he is within shot. If the animal appears alarmed, the hunter immediately counterfeits the deers' call to each other, and holds the head just above the bush; then lowering it towards the ground, and lifting it by turns, he so deceives the stag with the appearance of a companion, that he seldom fails to come towards it, in which case the hunter fires into the hollow of his shoulder, and lays him dead on the spot.

"When they go in large parties, they form a wide crescent round one of these animals, the points of which may be half a mile asunder. Some of them approach towards the animal, which runs, affrighted, to the

other side, where, finding them on that part advancing, he immediately rushes back again. Thus he is driven from side to side, the crescent closing into a circle, and gradually approaching, till at length he is so much exhausted as no longer to be able to stand against them, but quietly submits to be taken alive. It sometimes happens, however, that he has sufficient strength left to stand at bay, in which case he is seized from behind, but seldom in this case before some one is wounded. This mode of hunting is merely adopted as a recreation, and is called 'the dance of the deer.'

"We have a most animated description of the hunting of this beautiful animal in our own island: a pursuit that reflects disgrace on a country, which boasts over the world its civilization and humanity. For the untutored Indian of America we may plead the want of knowing better, but we have not the same apology to make for an Englishman and a Christian." p. 37, 38.

The Arabians, says the author, hunt the antelope with a falcon, and then gives the following extracts.

"I had (says Hasselquist) an excellent opportunity of seeing this sport near Nazareth, in Galilee. An Arab, mounting a coarser, held the falcon on his hand, as huntsmen commonly do. When we espied the animal on the top of a mountain, he let loose the falcon, which flew in a direct line, like an arrow, and attacked the antelope, fixing the talons of one of his feet into its cheek, and those of the other into its throat, extending his wings obliquely over the animal; spreading one towards one of his ears, and the other to the opposite hip. The creature, thus attacked, made a leap twice the height of a man, and freed himself from the falcon; but, being wounded, and losing both its strength and speed, it was again attacked by the bird, which fixed the talons of both his feet into its throat, and held it fast, till the huntsman coming up, took it alive, and cut his throat. The falcon was allowed to drink the blood, as a reward for his labour, and a young falcon, which was learning, was likewise put to the throat. By this means the young birds are taught to fix their talons in the throat of

the animal, as the properest part; for should the falcon fix upon the creature's hip, or some other part of the body, the huntsman would not only lose his game, but his falcon too; for the beast, roused by the wound, which could not prove mortal, would run to the deserts and the tops of the mountains, whither its enemy, keeping its hold, would be obliged to follow, and being separated from its master, must of course perish.

"Bell informs us, that in many parts of Persia the young hawks are taught, by being fed on the stuffed skin of one of these antelopes. He says further, that they are trained also to fly at foxes and wolves." p. 59, 60.

The following instance of affection in an Arab for a horse is inserted in the account of that animal.

"The whole stock of a poor Arabian of the desert consisted of a beautiful mare: this the French consul at Saïd offered to purchase, with an intention to send her to Louis XIV. The Arab, pressed by want, hesitated a long time, but at length consented, on condition of receiving a very considerable sum of money, which he named. The consul wrote to France for permission to close the bargain, and having obtained it, sent immediately to the Arab the information. The man, so poor as to possess only a miserable rag, a covering for his body, arrived with his magnificent courser. He dismounted, and looking first at the gold, and then steadfastly at his mare, heaved a deep sigh:—"To whom is it (he exclaimed) that I am going to yield thee up? To Europeans! who will tie thee close, who will beat thee, who will render thee miserable! Return with me my beauty, my jewel! and rejoice the hearts of my children!" As he pronounced the last words, he sprang upon her back, and was out of sight almost in a moment.

"What an amiable and affecting sensibility in a man, who, in the midst of distress, could prefer all the disasters attendant on poverty rather than surrender the animal that he had long fostered in his tent, and had been the child of his bosom, to what he supposed inevitable misery! The temptation even of riches, and an effectual relief from poverty, had not

sufficient allurements to induce him to so cruel an act." p. 102, 103.

Among other observations with which the author introduces his accounts of birds are the following on their various notes.

"It appears from very accurate observations, founded on numerous experiments, that the peculiar notes, or song, of the different species of birds are altogether acquired, and are no more innate than language is in man. The attempt in a nestling bird to sing, may be exactly compared with the imperfect endeavour of a child to talk. The first essay seems not to possess the slightest rudiments of the future song; but, as the bird grows older and stronger, it is not difficult to perceive what it is aiming at.—Whilst the scholar is thus endeavouring to form his song, when he is once sure of a passage, he commonly raises his tone, which he drops again when he is not equal to what he is attempting. What the nestling is thus not thoroughly master of, he hurries over, lowering his tone, as if he did not wish to be heard, and could not yet satisfy himself.—A common sparrow, taken from the nest when very young, and placed near a linnet and goldfinch, (though in a wild state it would only have chirped) adopted a song that was a mixture of these two. Three nestling linnets were educated one under a skylark, another under a woodlark, and the third under a titlark, and, instead of the song peculiar to their own species, they adhered entirely to that of their respective instructor. A linnet, taken from the nest when but two or three days old, and brought up in the house of Mr. Mathews, an apothecary, at Kensington, from want of other sounds to imitate, almost articulated the words 'pretty boy,' as well as some other short sentences. Its owner said, that it had neither the note nor the call of any bird whatever. It died in the year 1772. These, and other well authenticated facts, seem to prove decisively that birds have no innate notes, but that, like mankind, the language of those to whose care they are committed at birth will be the language they adopt in after life. It may, however, seem somewhat unaccountable from these observations, why, in a wild state, they adhere so steadily to the song of their own spe-

cies only, when so many others are to be heard around them. This arises from the attention paid by the nestling-bird to the instructions of its own parent only, generally disregarding the notes of all the rest; but persons who have an accurate ear, and have studied the notes of different birds, can very often distinguish birds that have a song mixed with those of some other species; but these are in general so trifling, as scarcely to be looked upon as any thing more than the mere varieties of provincial dialects." p. 166, 167.

The following accounts of the habits of a buzzard, extracted from the work of the Comte de Buffon, is inserted by the author.

"In 1763 (says this gentleman) 'a buzzard was brought to me that had been taken in a snare: it was at first extremely savage and even cruel. I undertook to tame it, and I succeeded, by leaving it to fast, and constraining it to come and eat out of my hand. By pursuing this plan I brought it to be very familiar: and, after having shut it up about six weeks, I began to allow it a little liberty, taking the precaution, however, to tie both pinions of its wings. In this condition it walked out into my garden, and returned when I called it to feed. After some time, when I judged that I could trust to its fidelity, I removed the ligatures, and fastened a small bell, an inch and a half in diameter, above its talon, and also attached on the breast a bit of copper having my name engraved on it. I then gave it entire liberty, which it soon abused; for it took wing, and flew as far as the forest of Belesme. I gave it up for lost; but four hours after I saw it rush into my hall, which was open, pursued by five other buzzards, who had constrained it to seek again its asylum.

"After this adventure it ever preserved its fidelity to me, coming every night to sleep on my window; it grew so familiar as to seem to take singular pleasure in my company. It attended constantly at dinner, sat on a corner of the table, and very often caressed me with its head and bill, emitting a weak sharp cry, which, however, it sometimes softened. It is true, that I alone had this privilege. It one

day followed me when I was on horseback, more than two leagues, sailing above my head.

It had an aversion both to dogs and cats, nor was it in the least afraid of them; it had often tough battles with them, but always came off victorious. I had four very strong cats, which I collected into my garden to my buzzard; I threw to them a bit of raw flesh; the nimblest cat seized it, the rest pursued; but the bird darted upon her body, bit her ears with his bill, and squeezed her sides with his talons with such force that the cat was obliged to relinquish her prize. Often another cat snatched it the instant it dropped, but she suffered the same treatment, till the buzzard got entire possession of the plunder. He was so dextrous in his defence, that when he perceived himself assailed at once by the four cats he took wing, and uttered a cry of exultation. At last the cats, chagrined with their repeated disappointment, would no longer contend.

This buzzard had a singular antipathy: he would not suffer a red cap on the head of any of the peasants, and so alert was he in whipping it off, that they found their heads bare without knowing what was become of their caps. He also snatched wigs without doing any injury, and he carried these caps and wigs to the tallest tree in a neighbouring park, which was the ordinary deposit of his booty.

He would suffer no other bird of prey to enter his domain; he attacked them very boldly, and put them to flight. He did no mischief in my court-yard; and the poultry, which at first dreaded him, grew insensibly reconciled to him. The chickens and ducklings received not the least harsh usage, and yet he bathed among the latter. But, what is singular, he was not gentle to my neighbours' poultry: and I was often obliged to publish that I would pay for the damages that he might occasion. However, he was often fired at, and he, at different times, received fifteen musket-shots without suffering any fracture. But once, early in the morning, hovering over the skirts of a forest, he dared to attack a fox; and the keeper, seeing him on the shoulders of the

fox, fired two shots at him; the fox was killed, and the buzzard had his wing broken; yet, notwithstanding this fracture, he escaped from the keeper, and was lost seven days.

This man, having discovered, from the noise of the bell, that he was my bird, came next morning to inform me. I sent to make search near the spot, but the bird could not be found, nor did it return till seven days after. I had been used to call him every evening with a whistle, which he did not answer for six days; but, on the seventh, I heard a feeble cry at a distance, which I judged to be that of my buzzard: I repeated the whistle a second time, and heard the same cry. I went to the place from whence the sound came, and, at last found my poor buzzard with his wing broken, who had travelled more than half a league on foot to regain his asylum, from which he was then distant about a hundred and twenty paces. Though he was extremely reduced he gave me many caresses. It was six weeks before he was recruited, and his wounds were healed; after which he began to fly as before, and follow his old habits for about a year: he then disappeared for ever. I am convinced that he was killed by accident: and that he would not have forsaken me from choice." *P. 212—215.*

The affection of owls for their young is exemplified in the following instance.

"M. Cronstedt has recorded a very singular instance of the attachment of these birds to their young. This gentleman resided several years, on a farm in Sudermania, near a steep mountain, on the summit of which two eagle owls had their nest. One day, in the month of July, one of the young, having quitted the nest, was seized by some of his servants. This bird, after it was caught, was shut up in a large hen-coop, and the next morning Mr. Cronstedt found a young partridge lying dead before the door of the coop. He immediately concluded that this provision had been brought thither by the old owls, which he supposed had been making search in the night-time for their lost young one, and had been led to the place of its confinement by

its cry. This proved to have been exactly the case, by the same mark of attention being repeated every night for fourteen days. The game which the old ones carried to it consisted principally of young partridges, for the most part newly killed, but sometimes a little spoiled. One time a moor-fowl was brought so fresh, that it was still warm under the wings. A putrid lamb was also brought, probably what had been spoiled by laying a long time in the nest of the old owls, and they brought it merely because they had no better provision at the time.

"M. Cronstedt and his servant tried to watch several nights, in order that they might observe through a window when this supply was deposited; but their plan did not succeed; and it would appear that these owls, which are very sharp-sighted, had discovered the moment when the window was not watched, as food was found to have been deposited for the young before the coop that very night.

"In the month of August this care ceased; but that period is exactly the time when all birds of prey abandon their young to their own exertions. From this instance it may be readily concluded, how much game must be destroyed by a pair of these owls during the time that they rear their young. And as the eatable species of the forest repair chiefly in the evening to the fields, they are particularly exposed to the acute sight, smell, and claws of these birds of the night." *p. 225—227.*

#### Anecdotes of the parrot.

"A male and female of this species were lodged together in a large square cage. The vessel which held their food was placed at the bottom. The male most commonly sat on the same perch with the female, and close beside her. Whenever one descended for food the other always followed, and when the wants of nature were satisfied, they hastened together to the highest perch of the cage. They passed four years together in this state of confinement, and from their mutual attentions and satisfaction, it was evident that a strong affection for each other had been excited. At the end of this period the female fell into a state of languor, which had every symptom of old age; her legs swelled, and

knots appeared upon them, as if the disease were of the nature of the gout. It was no longer possible for her to descend and take her food as formerly; but the male, ever attentive and alert in whatever concerned her, went and brought it to her, carrying it in his bill and emptying it into hers. He continued to feed her in this manner, with the utmost vigilance, for the space of four entire months. The infirmities of his mate, however, increased every day; at length she became no longer able to sit upon the perch; she remained now crouched at the bottom, and from time to time made a few useless efforts to regain the lower perch; the male, who remained close by her, seconded these her feeble efforts with all his power. Sometimes he seized with his bill the upper part of her wing, to try to draw her up to him; sometimes he took her by the bill, and attempted to raise her up, reiterating his efforts for that purpose several times. His countenance, his gestures, his continual solicitude; every thing, in short, indicated in this interesting bird an ardent desire to aid the weakness of his companion, and to alleviate her sufferings. But the scene became still more interesting when the female was on the point of expiring. The unfortunate male went round and round her without ceasing; he redoubled his assiduities and his tender cares; he attempted to open her bill in order to give her some nourishment; his emotion became every instant redoubled; he went to her and returned with the most agitated air, and with the utmost inquietude: at intervals he uttered the most plaintive cries; at other times, with his eyes fixed upon the female, he preserved the most sorrowful silence. His faithful companion at length expired: he himself languished from that time, and survived her only a few months." *p. 242, 243.*

"Willoughby tells us of a parrot, which, when a person said to it, 'laugh, Poll, laugh,' laughed accordingly, and the instant after screamed out, 'What a fool to make me 'laugh!' Another grew old with its master, and shared with him the infirmities of age. Being accustomed to hear scarcely any thing but the words, 'I am sick;' when a person



asked it, 'How d'ye do, Poll? how d'ye do?' 'I am sick,' it replied in a doleful tone, stretching itself over the fire, 'I am sick.' p. 246, 237.

"Mr. Locke, in his *Essay on the Human Understanding*, has related an anecdote concerning a parrot, of which, however incredible it may appear to some, he seems to have possessed so much evidence, as at least to have believed it himself. The story is this: During the government of Prince Maurice in Brazil he had heard of an old parrot that was much celebrated for answering many of the common questions that were put to it, like a rational creature. It was at a great distance, but so much had been said about it, that his curiosity was roused, and he directed it to be sent for. When it was introduced into the room where the prince was sitting, in company with several Dutchmen, it immediately exclaimed, in the Brazilian language, 'What a company of white men are here!' They asked it, 'Who is that man,' pointing to the prince, the parrot answered, 'Some general or other.' When the attendants carried it up to him, he asked it, through the medium of an interpreter, for he was ignorant of the language, 'From whence do you come?' the parrot answered, 'From Marinnan.' The prince asked, 'To whom do you belong?' It answered, 'To a Portuguese.' He asked again, 'What do you do there?' It answered, 'I look after the chickens.' The prince, laughing, exclaimed, 'You look after chickens!' The parrot in answer said, 'Yes, I; and I know well enough how to do it.'

"This account came directly from the prince to the above author: he said, that though the parrot spoke in a language he did not understand, yet he could not be deceived, for he had in the room both a Dutchman who spoke Brazilian, and a Brazilian who spoke Dutch: that he asked them separately and privately, and that both agreed very exactly in giving him the parrot's discourse. If the story is devoid of foundation, the prince must have been deceived, for there is not the least doubt but he believed it." p. 247—249.

Anecdotes of the common creeper, the first extracted from Barton's *Fragments of the Natural History of Pennsylvania*, and the other from *Letters of an American Farmer*.

"This little bird seems peculiarly fond of the society of man, and it must be confessed that in some parts of the world it is often protected by his interested care. From observing its utility in destroying insects, it has long been a custom, in many parts of the United States, to fix a small box at the end of a long pole, in gardens and about houses, as a place for it to build in. In these boxes the animals form their nest and hatch their young, which the parent birds feed with a variety of different insects, particularly those species that are injurious in gardens. A gentleman who was at the trouble of watching these birds for the purpose, observed that the parents generally went from the nest and returned with insects from forty to sixty times in an hour, and that in one particular hour they carried food no fewer than seventy-one times. In this business they were engaged during the greatest part of the day. Supposing twelve hours to be occupied in it, a single pair of these birds would destroy at least six hundred insects in the course of one day, on the supposition that the two birds only took a single insect each time. But it is highly probable that they often took more.

"We suspect it is this bird that Mr. St. John has called a Wren, recording the following story of its bravery and selfishness. Three birds had built their nests almost contiguous to each other. A swallow had affixed hers in the corner of the piazza next his house; a bird he calls a phebe in the other corner; and a wren possessed a little box which he had made on purpose and hung between. These were all quite tame. The wren had for some time shown signs of dislike to the box which had been given to it, though it was not known on what account. At length, however, it resolved, small as it was, to drive the swallow from its habitation, and, astonishing to say it, succeeded. 'Impudence,' says Mr. St. John, 'gets the better of modesty; and this exploit was no sooner performed than it removed every material to its own box with the most admirable dexterity. The signs of triumph appeared very visible; it fluttered its wings with uncommon velocity; and an universal joy was perceivable in all its movements. The peaceable swallow, like the

passive quaker, meekly sat at a small distance, and never offered the least resistance. But no sooner was the plunder carried away, than the injured bird went to work with unabated ardour, and in a few days the depredations were repaired. Mr. St. John, to prevent any repetition of the same violence, removed the wren's box to another part of the house." p. 321—323.

In the account of the chimney swallow the following instance of sagacity is inserted :

"Professor Kalm, in his travels into America, says, that a very reputable lady and her children related to him the following story respecting these birds, assuring him at the same time that they were all eyewitnesses to the fact:—A couple of swallows built their nest in the stable belonging to the lady; the female laid eggs in the nest, and was about to brood them; some days after the people saw the female still sitting on the eggs, but the male, flying about the nest, and sometimes setting on a nail, was heard to utter a very plaintive note, which betrayed his uneasiness. On a nearer examination the female was found dead in the nest, and the people flung her away. The male then went to sit upon the eggs, but after being about two hours on them, and perhaps thinking the business too troublesome, he went out, and returned in the afternoon with another female, which sat upon the nest, and afterwards fed the young ones till they were able to provide for themselves." p. 387, 388.

Annexed to the description of the cock are the following remarks, with an account of extreme brutality, and the awful death of a cock-fighter.

"We cannot take leave of this animal without a few observations on the savage diversion of cock-fighting, which even still continues, to the disgrace of a Christian nation, to be encouraged, not by the lowest and meanest merely, but even by some that are stationed in the highest ranks of society. The Shrove-Tuesday massacre of throwing at these unfortunate animals is, it is true, almost discontinued; but the cock-pit yet remains a reproach and disgrace to the characters of Englishmen. The refinements that have in this country taken place in the pitting of these courageous birds against each other

would strike almost the rudest of the savage tribes of mankind with horror. The Battle-royal and the Welsh-main would scarcely be tolerated in any other country in the world. In the former an unlimited number of cocks is pitted, of which only the last surviving bird is accounted the victor. Thus, suppose there were at first sixteen pair of cocks, of these sixteen are killed; the remaining sixteen are pitted a second time; the eight conquerors of these are pitted a third time; the four conquerors a fourth time; and lastly, the two conquerors of these the fifth time: so that (incredible barbarity!) thirty-one cocks must be inhumanly murdered for the sport and pastime of men who bear the sacred name of Christians!

"Are these your sovereign joys, creation's lords?

Is death a banquet for a godlike soul?

"The tendency of this savage diversion may be readily deduced from numerous instances of malignant passions created by its pursuit. We shall relate but one. Mr. Ardesoif, of Tottenham, a young man of large fortune, was excessively fond of cock-fighting. He had a favourite cock that had won on many profitable matches; but for once losing he was so enraged, that he had the bird tied to a spit and roasted before a large fire. The screams of the miserable animal were so affecting, that some gentlemen who were present attempted to interfere: this enraged him further to such a degree that he seized a poker, and with the most furious vehemence declared, he would kill the first man who interposed; but in the midst of his asseverations he fell down senseless on the spot, and, on their taking him up, was found to be dead. Such we are assured were the circumstances that attended the death of this great pillar of humanity!

"The greatest rivals the English have in the art of cock-fighting are the inhabitants of Sumatra, and some other parts of the East. They, indeed, pay, perhaps a greater attention to the training and feeding of these birds than we ever did; even when that diversion was at its height. They arm one of the legs only, not with a slender gaff as we do, but with a little implement in the form of a

cimeter, with which the animals make most terrible destruction. The Sumatrans fight their cocks for vast sums: a man has been known to stake his wife or his children; a son his mother or sisters, on the issue of the battle. In disputed points four arbitrators are appointed, and if they cannot agree there is no appeal but to the sword. Some of them have a notion that their cocks are invulnerable; a father on his death-bed has, under this persuasion, been known to direct his son to lay his whole property on a certain bird, fully persuaded of consequent success." p. 437—439.

The fleetness of ostriches is thus described in an extract from the voyage to Senegal.

"During the time that Mr. Adanson was at Podor, a French factory on the south bank of the river Niger, he says, that two ostriches, which had been about two years in the factory, afforded him a sight of a very extraordinary nature. These gigantic birds, though young, were nearly of the full size. 'They were (he continues) so tame, that two little blacks mounted both together on the back of the largest. No sooner did he feel their weight than he began to run as fast as possible, and carried them several times round the village; as it was impossible to stop him, otherwise than by obstructing the passage. This sight pleased me so much, that I wished it to be repeated; and, to try their strength, directed a full-grown negro to mount the smallest, and two others the largest. This burthen did not seem at all disproportioned to their strength. At first they went at a pretty high trot, but when they became heated a little, they expanded their wings, as though to catch the wind, and they moved with such fleetness that they seemed not to touch the ground. Every one must, one time or other, have seen a partridge run, consequently must know that there is no man whatever able to keep up with it; and it is easy to imagine, that if this bird had a longer step, its speed would be considerably augmented. The ostrich moves like the partridge, with both these advantages; and I am satisfied that those I am speaking of would have distanced the fleetest race-horses that were ever bred in England. It is true they would not hold out so long

as a horse, but without all doubt they would be able to perform the race in less time. I have frequently beheld this sight, which is capable of giving one an idea of the prodigious strength of an ostrich; and of shewing what use it might be of, had we but the method of breaking and managing it as we do a horse." p. 463, 464.

"The mildness of the disposition and sagacity of the stork are described in the following instances.

"It has a grave air, and a mournful visage; yet, when roused by example, it shews a certain degree of gaiety, for it joins the frolics of children, hopping and playing with them: 'I saw in a garden (says Dr. Hermann) where the children were playing at hide and seek, a tame stork join the party, run its turn when touched, and distinguish the child whose turn it was to pursue the rest, so well, as, along with the others, to be on its guard.'

"A wild stork was brought by a farmer, in the neighbourhood of Hamburg, into his poultry-yard, to be the companion of a tame one he had long kept there; but the tame stork, disliking the idea of a rival, fell upon the poor stranger, and beat him so unmercifully, that he was compelled to take wing, and with some difficulty got away. About four months afterwards, however, he returned to the poultry-yard, recovered of his wounds, and attended by three other storks, who no sooner alighted than they all together fell upon the tame stork and killed him." p. 473, 474.

"In the account given of the lapwing we have the following instance of the sociability of its disposition.

"The following anecdote exhibits the domestic nature of the lapwing, as well as the art with which it conciliates the regard of animals differing from itself in nature, and generally considered as hostile to every species of the feathered tribe. Two of these birds were given to a clergyman, who put them into his garden; one soon died, but the other continued to pick up such fogg as the place afforded, till winter deprived it of its usual supply. Necessity soon compelled it to draw nearer the house, by which it gradually became familiarized to occasional interruptions from the family. At length one of the servants, when she had

occasion to go into the back-kitchen with a light, observed that the lapwing always uttered his cry of 'pee-wit' to obtain admittance. He soon grew more familiar: as the winter advanced, he approached as far as the kitchen, but with much caution, as that part of the house was generally occupied by a dog and a cat, whose friendship the lapwing at length conciliated so entirely, that it was his regular custom to resort to the fire-side as soon as it grew dark, and spend the evening and night with his two associates, sitting close by them, and partaking of the comforts of a warm fire-side. As soon as spring appeared, he left off coming to the house and betook himself to the garden; but on the approach of winter he had recourse to his old shelter and friends, who received him very cordially. Security was productive of insolence; what was at first obtained with caution, was afterwards taken without reserve: he frequently amused himself with washing in the bowl which was set for the dog to drink out of; and while he was thus employed, he shewed marks of the greatest indignation if either of his companions presumed to interrupt him. He died in the asylum he had chosen, being choaked with something that he picked up from the floor." p. 493—495.

We finish our extracts from this volume with the following instance of warm affection in a goose, which was communicated to the Comte de Buffon by a man both of veracity and information. The following are nearly his own words:—"There were two ganders, a grey and white one (the latter named *Jacquot*) with three females. The two males were perpetually contending for the company of these three dames. When one or the other prevailed, it assumed the direction of them, and hindered the other from approaching. He who was the master during the night, would not yield in the morning, and the two gallants fought so furiously, that it was necessary to run and part them. It happened one day, that being drawn to the bottom of the garden by their cries, I found them with their necks entwined, striking their wings with rapidity and astonishing force; the three females turned round, as wishing to separate them, but without

effect; at last the white gander was worsted, overthrown, and maltreated by the other. I parted them, happily for the white one, as he would otherwise have lost his life. Then the grey gander began screaming, and gabbling, and clapping his wings, and ran to join his mistresses, giving each a noisy salute, to which the three dames replied, ranging themselves at the same time round him. Meanwhile poor *Jacquot* was in a pitiable condition, and, retiring, sadly vented at a distance his doleful cries. It was several days before he recovered from his dejection, during which time I had sometimes occasion to pass through the court where he stayed. I saw him always thrust out from society, and each time I passed he came gabbling to me. One day he approached so near me, and shewed so much friendship, that I could not help caressing him, by stroking with my hand his back and neck, to which he seemed so sensible, as to follow me into the entrance of the court. Next day, as I again passed, he ran to me, and I gave him the same caresses, with which alone he was not satisfied, but seemed, by his gestures, to desire that I should lead him to his mates. I accordingly did lead him to their quarter, and upon his arrival, he began his vociferations, and directly addressed the three dames, who failed not to answer him. Immediately the grey victor sprung upon *Jacquot*. I left them for a moment; he was always the stronger; I took part with my *Jacquot*, who was under; I set him over his rival; he was thrown under; I set him up again. In this way they fought eleven minutes, and by the assistance which I gave, he obtained the advantage over the grey gander, and got possession of the three dames. When my friend *Jacquot* saw himself master, he would not venture to leave his females, and therefore no longer came to me when I passed: he only gave me at a distance many tokens of friendship, shouting and clapping his wings, but would not quit his companions, lest, perhaps, the other should take possession. Things went on in this way till the breeding season, and he never gabbled to me but at a distance. When his females,

however, began to sit, he left them, and redoubled his friendship to me. One day, having followed me as far as the ice-house, at the top of the park, the place where I must necessarily part with him, in pursuing my way to a wood at half a league distance, I shut him in the park. He no sooner saw himself separated from me, than he vented strange cries. However, I went on my road, and had advanced about a third of the way, when the noise of a heavy flight made me turn round my head: I saw my Jacquot four paces from me. He followed me all the way, partly on foot, partly on wing, getting before me, and stopping at the cross paths to see what way I should take. Our expedition lasted from ten o'clock in morning till eight in the evening, and yet my companion followed me through all the windings of the wood, without seeming to be tired. After this he followed and attended me every where, so as to become troublesome, I not being able to go to any place without his tracing my steps, so that one day he even came to find me in the church. Another time, as he was passing by the rector's window, he heard me talking in the room; and, as he found the door open, he entered, climbed up stairs, and marching in, gave a loud burst of joy, to the no small affright of the family.

I am sorry, in relating such pleasing traits of my good and faithful friend Jacquot, when I reflect that it was myself that first dissolved the sweet friendship; but it was necessary that I should separate him by force. Poor Jacquot fancied himself as free in the best apartments as in his own, and after several accidents of that kind, he was shut up, and I saw him no more. His inquietude lasted above a year, and he died from vexation. He was become as dry as a bit of wood, as I am told, for I would not see him, and his death was concealed from me for more than two months after the event. Were I to recount all the friendly incidents between me and poor Jacquot, I should not, in four days, have done writing. He died in the third year of the reign of friendship, aged seven years and two months." *p.* 514—517.

Volume III. — The following account is intended to prove the deleterious effects of the poison of the rattle-snake.

"We are told by an intelligent American writer, that a farmer was one day mowing with his negroes, when he by chance trod on a rattle-snake, that immediately turned upon him, and bit his boot. At night, when he went to bed, he was attacked with a sickness; he swelled, and before a physician could be called in he died. All his neighbours were surprised at his sudden death, but the corpse was interred without examination. A few days after one of the sons put on his father's boots, and at night when he pulled them off he was seized with the same symptoms, and died on the following morning. The doctor arrived, but, unable to divine the cause of so singular a disorder, seriously pronounced both the father and the son to have been bewitched. At the sale of the effects a neighbour purchased the boots, and on putting them on experienced the like dreadful symptoms with the father and son: a skilful physician, however, being sent for, who had heard of the preceding affair, suspected the cause, and, by applying proper remedies, recovered his patient. The fatal boots were now carefully examined, and the two fangs of the snake were discovered to have been left in the leather with the poison-bladders adhering to them.—They had penetrated entirely through, and both the father and son had imperceptibly scratched themselves with their points in pulling off the boots." *p.* 73, 74.

The voracious nature of the mackerel is thus exemplified:

"Mackerel are said to be fond of human flesh. Pontoppidan informs us, that a sailor belonging to a ship lying in one of the harbours on the coast of Norway, went into the water to wash himself; when he was suddenly missed by his companions. In the course of a few minutes, however, he was seen on the surface with vast numbers of these fish fastened on him. The people went in a boat to his assistance; and though, when they got him up, they forced with some difficulty the fishes from him, they found it was too late; for the poor fellow, very shortly afterwards, expired." *p.* 142, 143.



The subjoined manners of the burying-beetle is taken from M. Gleditch, a well known writer on natural history.

"This gentleman had at different times observed, that moles which had been left upon the ground after they had been killed, very unaccountably disappeared. He therefore was determined to ascertain by experiment, if possible, what could be the cause of this singular occurrence.

"On the twenty-fifth of May, he accordingly obtained a dead mole, which he placed on the moist soft earth of his garden, and in two days he found it sunk to the depth of four fingers' breadth into the earth: it was in the same position in which he had placed it, and its grave corresponded exactly with the length and breadth of its body. The day following this grave was half filled up; and he drew out the whole cautiously, which exhaled a horrible stench, and found, directly under it, little holes in which were four beetles of the present species. Discovering at this time nothing but these beetles, he put them into the hollow, and they quickly hid themselves among the earth. He then replaced the mole as he found it, and having spread a little soft earth over it, left it without looking at it again for the space of six days. On the 12th of June he again took up the same carcase, which he found in the highest state of corruption, swarming with small, thick, whitish worms, that appeared to be the family of the beetles. These circumstances induced him to suppose that it was the beetles that had thus buried the mole, and that they had done this for the sake of lodging in it their offspring.

"Mr. G. then took a glass cucurbit, and half filled it with moist earth, into this he put the four beetles with their young, and they immediately concealed themselves. This cucurbit, covered with a cloth, was placed on the open ground, and in the course of fifty days the four beetles interred the bodies of *four* frogs, *three* small birds, *two* grasshoppers, and *one* mole, besides the entrails of a fish, and two morsels of the lungs of an ox.

"Of the mode in which they performed this very singular operation, the following is an account. A linnet

that had been dead six hours was placed in the middle of the cucurbit; in a few moments the beetles quitted their holes and traversed the body. After a few hours, one pair of the beetles only was seen about the bird, the largest of which was suspected to be the male. They began their work in hollowing out the earth from under the bird. They arranged a cavity the size of the bird, by pushing all around the body the earth which they removed. To succeed in these efforts, they leaned themselves strongly upon their collars, and, bending down their heads, forced out the earth around the bird like a kind of rampart. The work being finished, and the bird having fallen into the hollow, they covered it, and thus closed the grave.

"It appeared as if the bird moved alternately its head, its tail, its wings, or feet. Every time that any of these movements were observed, the efforts that the beetles made to draw the body into the grave, which was now nearly completed, might be remarked: in effecting this, they jointly drew it by its feathers below. This operation lasted full two hours, when the smallest or male beetle, drove away the female from the grave, and would not allow her to return, forcing her to enter the hole as often as she attempted to come out of it.

"This beetle continued the work alone for at least five hours: and it was truly astonishing to observe the great quantity of earth that he removed in that time: but the surprise of Mr. G. was much augmented when he saw the little animal, stiffening its collar, and exerting all its strength, lift up the bird, make it change its place, turn, and in some measure arrange it in the grave that it had prepared; which was so spacious, and so far cleared, that he could perceive exactly under the bird all the movements and all the actions of the beetle.

"From time to time the beetle, coming out of its hole, mounted upon the bird, and appeared to tread it down; then returning to the charge, it drew the bird more and more into the earth till it was sunk to a considerable depth. The beetle, in consequence of this uninterrupted labour, appeared to be tired; leaning its head upon the earth, it continued

in that position near an hour, without motion; and it then retired completely under ground.

"Early in the morning the body was drawn entirely under ground, to the depth of two fingers' breadth, in the same position that it had when laid on the earth; so that this little corpse seemed as if it were laid out on a bier, with a small mount or rampart all round, for the purpose of covering it. In the evening the bird was sunk about half a finger's breadth deeper into the earth; and the operation was continued for near two days more, when the work obtained its final completion.

"A single beetle was put into the glass cucurbit with the body of a mole, and covered, as before, with a fine linen cloth. About seven o'clock in the morning, the beetle had drawn the head of the mole below; and, in pushing the earth backward, had formed a pretty high rampart around it. The interment was completed in this instance by four o'clock in the afternoon, a space of time so short, that one could scarcely have imagined possible by so small a creature, without any assistance, considering that the body of the mole must have exceeded it in bulk and weight at least thirty times.

"While engaged in these experiments, a friend who wished to dry a toad in the shade, fixed it to a stick which he stuck into the ground. When it began to putrefy, the beetles, allured by the smell, having loosened the end of the stick that was fixed in the earth, brought it to the ground, and they then interred both the toad and the stick together." p. 211—215.

To those who have a taste for the study of natural history, we consider this will be found a very acceptable work.

---

**CLXXI. THE SUBSTANCE of the Scriptures, methodized and divided into Lessons for the Use of Families, on a Plan not hitherto attempted. By the Rev. EDMUND BUTCHER. 4to.**

**I**N order to give our readers a full view of the author's plan, it will be necessary to transcribe his preface.

#### PREFACE.

"It will naturally be expected at the beginning of such a work as the present, that an account of the intention with which it has been drawn up, and the plan upon which it has been executed, should be laid before its readers. My grand object has been, to provide materials for a more profitable and pleasing perusal of our Sacred Books, particularly in the family, than it is possible to attain by reading them in the divisions into which they are at present thrown. These divisions, it should always be remembered, rest wholly upon human authority, and therefore no fair objection can lie against any new arrangement, by which it is probable the edification of christian families may be promoted. Not the smallest reflection is intended upon the labours of those excellent men who put the scriptures into the form in which we now find them; but a humble attempt is here made, by placing the same divine materials in a new, and with respect to families, in a more convenient form, to promote the great end they had in view—a sincere and ardent love for the word of God.

"The basis of this work is a regular perusal of the Holy Scriptures every day in the family, a practice which I hope will not only be continued, but greatly increased amongst my countrymen. We owe this to God, who has condescended to give them us; and we owe it to ourselves, our children, and dependants; as nothing will so effectually guard them and us from the snares of life, or communicate such support under its afflictions and troubles, as the precepts of the divine word, impressed upon our memories, and made the constant rule of our actions: this cannot be expected, if we are not regular and constant in our perusal of the Scriptures. The best rules, seldom consulted, are soon forgotten: the deepest impressions made upon the heart, if they are not frequently renewed, will be speedily effaced.

"It is chiefly the pure word of God which is here offered to the christian. Many commentaries upon it are already in the world, and some of them have, doubtless, proved of great use. It is not by this publica-

tion intended to disparage them ; but there are numbers of serious and judicious christians who think it best, in their families at least, to read only the scriptures themselves, and of them, only such parts as tend more directly to practical edification. To such persons the present attempt is peculiarly dedicated ; and from such I shall hope for a large and candid indulgence, both as to portions omitted, and as to the arrangement of those which are retained. Far the greater part of the Bible will appear in these pages : indeed every part of it which is not more directly of a temporary nature, and which does not require an elaborate comment to explain and render practically useful.

" A great part of both the Old and New Testaments being historical, the narratives they contain form the basis of the first and second parts of this work ; and instead of any 'improvement' or 'reflections' upon the several lessons into which it is divided, passages selected from the other parts of the sacred writings are brought together, and so placed as to be read in connection with them ; and thus the scriptures are, in a way not hitherto attempted, made their own commentators. The third part of the work is collected from the prophetic, preceptive, consolatory, and doctrinal parts of scripture. These are classed under distinct heads, and form nearly one hundred lessons of the same length in general with those in the historical department. This part of the work will, I flatter myself, be very acceptable. A scriptural system of doctrines and ethics will thus be formed, which, besides being read in due course with the other lessons in the family, may greatly assist the private meditations of the closet. The lessons contained in the second and third parts will probably be considered as most proper to be read in a family on the Lord's day.

" The books of Kings and Chronicles I have blended in one narrative. The books of Jonah and Daniel being more historical and prophetic, I have placed in their chronological order ; and for the same reason, some parts of the book of Jeremiah. Modern expressions have, in some instances, been substituted for obsolete ones, and by this a dif-

ferent passage is sometimes cleared up. A number of brief notes are also introduced, sometimes of a critical, but more frequently of an explanatory kind.

" The gospels I have given in the form of an harmony ; by this method, while every thing which each Evangelist has recorded is faithfully preserved, a more striking general view is communicated of the whole history of the great Redeemer than can be derived from the perusal of four separate narrations. At the same time we ought to be thankful, that the original history was given in the form it bears in the New Testament, as the evidence of the truth of christianity is very essentially established by the diversified, yet consistent, testimony of different witnesses.

" The beauties of the sacred volume are very numerous : merely to collect passages as such, is totally foreign from the plan of this work, which is devoted to family religion and improvement ; but it will be remarked with pleasure, by such as add to the devotional sentiment, a delicate taste, and a perception of the various excellencies of biblical literature, that a multitude of those beauties will be found in the supplemental verses in general, and particularly in the third part of the work.

" It is much to be wished, that wherever it can be done, singing might make a part of our daily devotional services. The charms of poetry are never better employed than in raising devout emotions, and in celebrating the majesty, wisdom, love, and other perfections of the Almighty. Young people especially have, in general, a relish for its beauties ; and it is an apostolic direction, 'is any cheerful, let him sing psalms.' It is certain we never honour religion or God more than when we are virtuously and innocently cheerful. To assist in this pleasant and christian practice, I have taken no small pains in selecting, from a variety of sources, hymns which, I hope, will, in general, be found suitable to the main subject of the lesson to which they are subjoined. This is a brief outline of the present work, and I hope it will be found to possess the following advantages.

" The scriptures will thus be read in convenient, and I think, for a fa-

mily, in more instructive portions than they can be in the common form—the historical and devotional parts being united, will in general illustrate each other. No lesson exceeds a page in length, and for the greater ease of the reader, the numbers of the lessons and pages uniformly correspond.

“The reading will thus not only be convenient and regular, but select, as those passages which it must be admitted cannot be publicly read to edification (and some such there are in the Old Testament history), will be either wholly omitted, or only slightly referred to. By the supplementary verses, which are selected from other parts of the sacred writings, it may be expected that the mind will have a devotional turn given to it; and by this means, together with the hymn which follows, be furnished with materials for a prayer somewhat appropriate to the lesson which has been read. This will give both a unity and a variety to our devotional exercises, which, if conducted with judgment and piety, will render them more impressive than a constant repetition of nearly the same thoughts and phrases. On this account I would recommend that the hymn should be read even where it cannot be sung.

“In family reading, the improvement of children, servants, and less attentive persons, is one grand object, and their benefit has been kept in view through the whole of this work. At the same time I hope, that from the nature of its arrangement, and the various concise notes with which it is illustrated, it will not be found either unpleasant or unprofitable for the more deliberate perusal of the closet. For this purpose several tables, which contain much information in a little space, are interspersed. Chronology has been carefully attended to, and a copious index for the more convenient reference to particular parts, inserted.

“In the execution of my plan, I have availed myself of the labours of many valuable writers, who have newly translated or published comments upon the whole, or upon select parts of the sacred volume. The criticisms and variations thus introduced, will, I trust, be found to elucidate the passages where they occur. In the Old Testament these are not

numerous; and in the New, I have weighed with all the care and impartiality that I could, every alteration from our common reading, which I have admitted. I can honestly say, that I have endeavoured to elicit truth, at the same time I am not so vain as to suppose, that in every intricate case I have found her. I embrace this opportunity of avowing the strongest conviction of the general excellence and fidelity of our common version of the scriptures: but language is continually varying, and therefore some alterations of words, and even phrases, are occasionally necessary. The writers to whom I am most largely indebted are Whitby, Doddridge, Campbell, and Wakefield. It would have occupied more room than I could spare, and have answered no particularly valuable end, to have noticed, in all cases, from which writer I adopted every minute alteration; I therefore make this general acknowledgment, observing, that they frequently agree in using the same word, and that on some few occasions I have ventured to differ from them all.

“The harmony I have adopted is that of Dr. Doddridge. For the general division of the prophecies relative to the Messiah, I am indebted to Gilpin's valuable exposition of the New Testament. Had I seen Cradock's Old Testament methodized, before a good part of this work was printed, my labour in harmonizing the books of Kings and Chronicles, and some parts of the second book of Samuel, would have been greatly alleviated, and a few alterations would have been made in the order of some of the lessons; particularly, Job would have been placed at the end of Genesis, and Ruth between the lessons now numbered 111 and 112. Percy, Gray, and Harwood, have all been consulted, and have supplied the brief accounts of the several books which I had room to insert; I should with great pleasure have made larger extracts from their learned and truly satisfactory works, if the nature of my plan would have permitted. To various other writers I am more or less indebted, but from those already named my principal assistance has been derived.

“Perhaps it is necessary to say something upon the supplementary verses collected from such different

and distant parts of the sacred writings. Had it been intended, by thus taking passages out of their original connection, to defend any particular views of christianity, or to argue, from passages thus classed, in favour of this or the other set of notions which have obtained amongst the followers of Jesus, I would have been the last man in the world to have made the attempt. All I have designed has been to throw together such portions as were either applied to the events with which they are connected by the sacred writers themselves, or which appeared to me best calculated to give a devotional turn to the narratives to which they are subjoined. The order in which the several passages are placed, has frequently been determined by the manner in which they seemed to read best. Some few passages from the Apocrypha are introduced, their real excellence will, I presume, be esteemed a sufficient apology for their admission.

"The hymns, it will be perceived from the names affixed to them, have been collected from a great variety of authors. A large portion of them are from Dr. Watts, whose poetry and devotion, rarely equalled, we may venture to pronounce, will, upon the whole, never be exceeded in our churches. There are, however, in his excellent composites, some exceptional lines and sentiments: these I have made no scruple of altering; and I embrace this opportunity of acknowledging the help I have received, in this part of my work, from a large volume of Hymns published in London a few years ago, collected by Dr. Kippis, Dr. Rees, Mr. Jervis, and Mr. Morgan, and used by their respective congregations. For those which are marked B. I acknowledge myself responsible. The lessons frequently contain a variety of subject: in such cases it cannot be expected that the hymn should embrace the whole; and the reader will find, that sometimes the supplement, rather than the lesson itself, leads to the hymn. In some few places, where the lesson is very long, the hymn alone will suggest the devotional turn of which the subject is susceptible.

"I have only to request the candour of the pious reader in examining this humble attempt to render the perusal of the best of books more

engaging and interesting to the generality of professors, than, from their conduct, it appears to have hitherto been. I can honestly say, it has cost me a great deal of labour, and that it is with much diffidence I usher it into the world. May the blessing of God accompany and rest upon it! Should it, in the smallest degree, prove the means of reviving amongst us a love of family devotion, and assist the sincere christian in the discharge of his duties, I shall esteem myself truly honoured and happy in its compilation." A. iii. iv.

#### SPECIMEN.—LESSON IV.

**The Fall of Man.**—After giving the history of this event from the book of Genesis, which we need not transcribe, the author adds,

"This is the simple narrative, which it has pleased God to give us of the introduction of sin into our world; in whatever light it is understood, whether as real or allegorical, the melancholy result is the same; sin and misery have found their way amongst us: with what unfeigned gratitude should we turn from this gloomy scene, to the glorious light which the Gospel sheds upon us! Wherefore, says the Apostle, referring to this first transgression, as by one man sin entered into the world, and death by sin<sup>6</sup>; and so death passed upon all men, for that all have sinned: nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of

<sup>6</sup> \* Romans v. 12, 14—21.

"In this sentence, which to an English reader must appear very confused, the first *and* should have been rendered so: thus, 'As by one man sin entered into the world, so death by sin.' Our translators themselves have given this sense of the conjunction *et*, in Luke xi. 2. and John vi. 37."



grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one's man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord.

"HYMN C. M.

"THE FALL AND RECOVERY OF MAN.

"NOT from the dust affliction grows,  
Nor troubles rise by chance;  
Yet we are born, to cares and woes;  
A sad inheritance!

"As sparks break out from burning coals,  
And still are upwards borne;  
So grief is rooted in our souls,  
And man grows up to mourn.

"Great God, I own thy sentence just:  
And nature must decay:  
I yield my body to the dust,  
To dwell with fellow-clay.

"Yet faith may triumph o'er the grave,  
And trample on the tombs:  
My Jesus, my Redeemer lives,  
From God my Saviour comes.

"The mighty Conqueror shall appear  
High on a royal seat,  
And Death, the last of all his foes,  
Lie vanquish'd at his feet.

"WATTS."

p. 4.

**CLXXII. ELEMENTS OF GENERAL KNOWLEDGE**, introductory to useful Books in the principal Branches of Literature, and Science. With Lists of the most approved Authors; including the best Editions of the Classics. Designed chiefly for the junior Students in the Universities, and the higher Classes in Schools. By HENRY KETT, B. D. Fellow, and Tutor of Trinity College, Oxford. In Two Volumes, 8vo. Boards.

**T**HE subjects of this work are divided into classes, and these are subdivided into chapters. It com-

mences with an introductory chapter, which states the design of the work, and is thus arranged. The various branches of literature and science considered, with reference to young men in the higher classes of life, as they are, I. CHRISTIANS; II. as STUDENTS, who enjoy the advantages of a liberal education; III. as MEMBERS OF THE BRITISH CONSTITUTION. The consideration of these important relations in which they stand to society, has suggested the choice of the following subjects. The pursuit of them, carried to such an extent as is compatible with due attention to professional studies, is calculated to improve the faculties of the mind, to inform the understanding, strengthen the judgment, engage the memory in an agreeable exercise, and prepare a young man for the best performance of his various duties in life.

TABLE OF CONTENTS.

"Vol. I. Introductory Chapter.—The design of the work. The various branches of literature and science considered with reference to young men in the higher classes of life, as they are, I. Christians; II. as Students, who enjoy the advantages of a liberal education; III. as Members of the British Constitution. The consideration of these important relations in which they stand to society, has suggested the choice of the following subjects. The pursuit of them, carried to such an extent as is compatible with due attention to professional studies, is calculated to improve the faculties of the mind, to inform the understanding, strengthen the judgment, engage the memory in an agreeable exercise, and prepare a young man for the best performance of his various duties in life.

"Class I. Religion. Chap. I. The Christian Religion.—The reasonableness of instructing children in the principles of religion at an early age. The superior excellence of Christian Knowledge. Six of the leading proofs of Christianity stated. I. The Authenticity of the Books of the New Testament. II. The Character of our Lord and Saviour. III. The Prophecies of which he was the subject, and those which he pronounced. IV. His Miracles. V. His Precepts,

or Christian Ethics. VI. The rapid and extensive propagation of the Gospel at its first preaching, under circumstances the most hostile to its success.

"Chap. II. The subject continued.—Reasons why the doctrines and precepts of Christianity have been attacked by infidels of all ages.—Their cavils shewn to be weak, and their arguments proved to be inconclusive.—The character and conduct of modern infidels furnish additional evidence to the truth of Christianity, as they are plainly foretold in Scripture.—The absurdity of the opinions of the French philosophers and their followers relative to Universal philanthropy exposed. Genuine Christianity has produced the happiest effects upon the opinions, conduct, and institutions of mankind.—It was darkened by superstition, and intermixed with error by the papists—but was refined and brought back more nearly to the apostolical standard by the Reformation—particularly by the Protestant Establishment of the Church of England. Summary of the sublime truths of Christianity.—*It comprehends the last Revelation of the divine will to mankind—establishes the certainty of a future state—reconciles man to the dispensations of Providence—and qualifies him by a life of faith and obedience for the rewards of eternity.*

"Class II. Language. Chap. I. Language in General.—Advantages resulting from a knowledge of various languages.—The theories of Lord Monboddo and Adam Smith relative to their origin examined. All languages derived from one original source. The most rational system of the origin of speech accords with the Scriptural account of Moses.—Alphabetical characters are the most perfect.—Representation of ideas—their origin and progress—those of modern Europe may be traced to one source. The distinctions between ancient and modern languages.—Origin of the Italian and French languages. The rise of the modern languages forms a curious part of the history of the dark ages.

"Chap. II. The English Language.—Its origin and progress. The simplicity of its grammatical construction—Has been brought more nearly to a regular standard by the writings of Bishop Lowth, Dr. John

son, and Mr. Horne Tooke.—Is both copious and energetic, and well adapted to poetry. Its imperfections—inferior to Greek and Latin as to the arrangement of words in composition. Strictures on those writers who have unnecessarily introduced into their works many words of Latin derivation, particularly Sir Thomas Browne, 'the author of the Vulgar Errors,' and and Dr. Johnson. The practice of the latter, especially in his 'Rambler,' seems inconsistent with his remarks in 'the Preface to his Dictionary.' The style of Gibbon considered and censured. Several of the Scotch popular writers have deviated from the idiom of our language.

"Chap. III. The subject continued.—Some of the purest writers of English recommended.—Ascham—Raleigh—Speed—Taylor—Clarendon—Temple—Barrow—Locke—Dryden—Swift—Addison—Pope—Melmoth.—The excellence of the English translation of the Bible.—The practice of writing gives to conversation, correctness, and elegance. The standard of the English language.—Disagreement between our orthography and pronunciation—how they ought to be regulated. The excellence of our language, when considered as the vehicle of some of the most instructive and delightful productions of the human mind. The settlement of the English colonies in North America and the East Indies will probably contribute to its perpetuity.

"Chap. IV. The Latin Language.—Its utility—It was formerly the general language of all persons of education for conversation as well as writing.—Its origin.—Inferior to Greek.—Its beauties and discriminating features. The progress of its improvement. Sketch of the purest writers—Terence—Lucretius—Cicero—Nepos—Cæsar—Livy—Virgil—Horace—Ovid—Catullus—Tibullus—Phædrus. Points in which Latin are inferior to Greek writers. A degeneracy of style remarkable in Tacitus—Suetonius—Pliny—Lucan—Seneca. Many beauties of the classics are lost in translations. The wide extent of the Latin language before and after the fall of the Roman empire. Periods of its rise, progress, and decline. The best models of

imitation for writers of Latin are Cicero and Virgil. Rules necessary to be observed in this elegant species of composition.

“Chap. V. The Greek Language.—Its origin—Dialects—The theory of its derivation as stated by Lord Monboddo considered. Its characteristics—harmony and wonderful copiousness. Various examples of the Greek classics prove how admirably it was adapted to subjects of poetry—eloquence—history—and philosophy. The peculiar beauties of Greek composition. The causes of the extraordinary duration and wide extent of ancient Greek as a living language. Modern Greek. Comparative view of the Greek, Latin, and English languages.

“Chap. VI. Eloquence.—Fine encomium on eloquence by Cicero.—Four different heads under which the productions of eloquence may be considered. I. The Sources of Argument. II. The Nature of Style. III. The Arrangement of the different parts of a Discourse. IV. Proper Action and Delivery. The Eloquence of ancient and modern Times. What Examples to be proposed for the Imitation of a public Speaker—Demosthenes—Cicero—Lord Chatham—Lord Mansfield—Burke, &c.

“Class III. History. Chap. I. History in General.—Historical information is calculated to gratify that curiosity which is common to all periods of life. The methods adopted in the early ages of the world to transmit the knowledge of events to posterity—The defects of such methods completely remedied by history.—The advantages of a knowledge of history. Its most important branches, I. The History of the Jews. II. Of Greece. III. Of Rome. IV. Of Modern Europe. V. Of England. Statistics, biography, and the letters of eminent persons, are highly useful and pleasing in an historical point of view. Chronology and Geography are the lights of history. Coins, medals, and laws, furnish it with strong auxiliary evidences.

“Chap. II. The subject continued.—Comparison between ancient and modern historians—sketch of a complete writer of history—given as a standard whereby to ascertain the merits of historians.

“Chap. III. The History of the Jews.—The accomplishment of some remarkable prophecies, relating both to the affairs of the Jews, and to the Christian Revelation, and the evident proofs, that the Jews were selected as the peculiar people of God, render their sacred books highly interesting. I. The remote Antiquity of these Books—the proofs of their Authenticity—the sublime nature of their contents. II. The Institutions, Manners, and Customs of the ancient Jews. The Knowledge and Worship of the One True God discriminated them from all other Nations in the World. III. The Effects of their Opinions and Institutions upon their literary Compositions. The Characters of Moses—David—Solomon—Isaiah—Jeremiah—Daniel. The Accuracy of the Scripture Chronology proved by Sir Isaac Newton. IV. Advantages to be derived from the Study of the Holy Scriptures in general.—Praise of the English Translation. Sir William Jones's Opinion of the Holy Bible.

“Chap. IV. The History of Greece.—Origin of the Greeks. The descriptions of Homer correspond with the most authentic accounts of their early manners and condition. Athens and Sparta the most eminent of the Grecian states—their religion and government. The influence of their respective institutions upon manners and characters. The most splendid era of Athenian greatness. Characters of some illustrious persons during that period—Miltiades—Pausanias—Cimon—Themistocles—Aristides—Socrates. The sufferings of patriots and philosophers under a democratical form of government. Degraded state of the fair sex. Hard condition of slaves.—Digression on the treatment of slaves in ancient times, and of those conveyed by the moderns to the West Indies. Contrast between the Greeks and Persians.

“Chap. V. The subject continued.—The great influence of liberty and emulation upon the elegant arts and literature of Greece. The peculiar excellence of Grecian poets—Homer—Sappho—Pindar—Æschylus—Sophocles—Euripides—Aristophanes—Menander—Theocritus. Grecian orators—Pericles—Demades—Hypérides—Æschines—Demosthenes. Historians—Herodotus—Thucydides

Xenophon: Philosophers—Socrates—Plato—Aristotle. Artists—Zeuxis—Parrhasius—Phidias—Alcamenes.

“Chap. VI. The subject continued.—The causes and consequences of the Peloponnesian war. Character of Pericles. The decline of Athenian power and fame. Epaminondas and Pelopidas illustrious Thebans. Character of Alexander the Great.—Apelles and Lysippus. The degeneracy of Athenian manners. Greece subdued by the Romans—by the Turks. Degraded state of its present inhabitants, who retain some traces of the character of their ancestors. Advantages derived by modern Europe from ancient Greece. Concluding remarks suggested by some points of resemblance between Athens in the time of her glory, and the present state of Great Britain.

“Chap. VII. The History of Rome.—The singular excellence of the Roman History. The magnificence of Rome, and the wide extent of the empire in the reign of Trajan, naturally excite our curiosity to investigate the leading causes of the greatness and fall of the Roman power.—The causes of its greatness were, I. The peculiar Constitution of Government. II. The Improvement of the Arts of War. III. The Attachment to the established Religion. IV. The Spirit of Patriotism.

“Chap. VIII. The subject continued.—The Roman institutions and laws, by forming the manners, and directing the conduct of a hardy, active, and courageous people, enabled them to establish their extensive empire.—The Carthaginians were their most formidable rivals.—Their naval power and extensive commerce. Characters of Hannibal and Scipio Africanus. The civil wars.—The character of Augustus.—The flourishing state of literature and the arts during the Augustan Age.—The degeneracy of manners from that period.—Its causes; I. Luxury. II. Corruption. III. Neglect of Education. IV. The prevalence of the Epicurean Philosophy.—Good and bad Emperors. Rome sacked by the Goths. Division of the Empire. Reflections.

“Chap. IX. The History of Modern Europe.—The events and revolutions in this part of history have

given rise to our present establishments, manners, and modes of thinking. A short review of the most remarkable events, with their respective causes and effects. I. The Feudal System. II. The Crusades. III. The Institution of Chivalry.

“Chap. X. The subject continued.—The events in Modern Europe continued. IV. The Reformation of Religion. V. The revival of Classical Learning. The most remarkable Discoveries of modern Times, and their beneficial Effects. Concluding Observations.” p. ix—xv.

The subject of the first class is *religion*: and the first chapter treats of the “*Christian religion*,” commencing with “the reasonableness of instructing children in the principles of religion at an early age,” and proceeds to state the superior excellence of “*CHRISTIAN KNOWLEDGE*,” on which the author observes that,

“To know Christianity is therefore both to understand what the Supreme Being has revealed for our greatest good, and to ascertain what conduct we ought to pursue in order to obtain his approbation and favour. How long therefore must the acquirements of learning and science sink in our opinion, when placed in opposition to religious knowledge! But when it forms the basis, upon which they are built, they derive additional value as well as stability from its support; they are consecrated to the best purposes, and directed to their most salutary ends. Much as the knowledge of the scholar, and the speculations of the philosopher may elevate and enlarge the mind, and much as they may improve and adorn it, they extend not our prospects beyond the world, they bound our views within the narrow limits of human life. But the knowledge of a Christian takes a more exalted and a more certain aim; it respects a degree of felicity, which exceeds our utmost powers of conception, and a situation of pleasure and delight without alloy, and without end.—It relates to a state of existence, when the spirits of the just will be made perfect, and the transcendent bliss of angels will be imparted to glorified and immortal men.

“Such being the excellence of Christianity, and such the important end, which it proposes, every person,

who desires to be fully acquainted with divine truth, and to build his happiness upon the most solid basis, will take, with the greatest satisfaction, a particular and distinct view of its nature and evidences. Then will he avoid the imputation of being a Christian merely in compliance with the prejudices of his parents, or the customs of his native country; and he will become one in consequence of a rational preference, and a proper examination. His conviction of its truth will then be solid and clear; he will plainly perceive the strength of its foundations, and fully understand the extent of its advantages: he will be persuaded that it bears the character and stamp of divinity, and that it has every claim to the reception of mankind, which a divine Revelation can reasonably be expected to possess.

"The proofs of the truth of the Christian Revelation are numerous, clear, and conclusive. The most obvious and striking are those which arise; I. From the authenticity of the Books of the New Testament. II. The Character of our Lord and Saviour. III. The Prophecies of which he was the subject, as well as those which he delivered. IV. His Miracles. V. The sublime Morality of his Precepts. And, VI. The rapid and extensive propagation of his Religion under circumstances the most hostile to its advancement." p. 19—21.

On the first of these topics are the following observations.

"Here presides the majesty of *pure and unsullied truth*, which shines in unadorned but awful state, and never turns aside to the blandishments of flattery, or listens to the whispers of prejudice, or defamation. Here alone she invariably supports the same dignified and uniform character, and points with equal impartiality to Peter now professing his unalterable fidelity, and now denying his Lord;—to the apostles at one time deserting Christ, and at another, hazarding their lives by the bold profession of his Gospel. And these plain characters of truth afford the clearest evidence of the inspiration of the sacred books. The Holy Spirit, whose assistance was promised to his disciples by their heavenly Master, guarded them from error in their narratives, in the statement of

their precepts, and the development of their doctrines. Upon such momentous points, as contribute to form an infallible rule and standard of faith and practice, they were guided by the divine wisdom, and thus are raised to a degree of authority and credibility unattainable by all other writers." p. 23, 26.

"In the preservation of the holy scripture, we may observe a very striking instance of the superintendence of divine Providence, ever watchful for the happiness of mankind. Notwithstanding the various dissensions which have continued to prevail in the Christian church, ever since its first establishment, the books containing the principles of the religion itself, are come down to us who live at the distance of nearly eighteen centuries from the time of their authors, in a pure and unadulterated condition: so that whenever the Christian faith has been corrupted, its deviation from a state of purity could always be detected by an appeal to the most indisputable authority. Nor has the stream of time merely conveyed to us this divine treasure, uninjured and secure; but even in the midst of the most violent persecutions, and the darkest superstition, the Christian faith has been so protected by divine care, that it has never been wholly lost to the world. The spark of heavenly fire, although it has been covered by the ashes of error, has still remained alive, and although in the superstitious ages, previous to the Reformation, its light could be with difficulty discerned, yet it was always accessible to those, who wished to fan it into a flame." p. 28.

The author then presents us with a statement of "six of the leading proofs of the truth of Christianity."

I. THE AUTHENTICITY OF THE BOOKS OF THE NEW TESTAMENT. II. The Character of our Lord and Saviour. III. THE PROPHECIES of which he was the subject, and those which he pronounced. IV. HIS MIRACLES. V. HIS PRECEPTS, or CHRISTIAN ETHICS. VI. THE RAPID AND EXTENSIVE PROPAGATION OF THE GOSPEL at its first preaching, under circumstances the most hostile to its success.

The subject is continued in the second chapter, which contains the



following topics. REASONS why the doctrines and precepts of Christianity have been attacked by infidels of all ages.—Their cavils shewn to be weak, and their arguments proved to be inconclusive.—The character and conduct of modern infidels furnish additional evidence to the truth of Christianity, as they are plainly foretold in Scripture.—The absurdity of the opinions of the *French philosophers, and their followers*, relative to universal philanthropy exposed.

From the author's observations and arguments on the subject of infidelity, we extract the following :

"Modern unbelievers may have reason to boast of the boldness of their attacks, but little of the *originality* of their arguments, since the cavils of Voltaire, and his followers, newly pointed as they may be with wit, or urged as they may be with additional vehemence, can be traced to Julian, Porphyry and Celsus, the ancient enemies of the church. Some who dislike the toil of investigating truth for themselves, eagerly take advantage of the labours of others; and lay great stress upon the example of those eminent men, who have disbelieved, or rather in some instances, perhaps, only affected to disbelieve, the fundamental truths of Christianity. The Christian professes not to deny the force of such an argument, because he is aware, that the weight of authority is very powerful, whether avowed or concealed. It undoubtedly gives a bias to the mind, which is more commonly felt than acknowledged; and it has considerable influence in determining the judgment in most of the affairs of life. If however this argument be urged in opposition to Christianity, fair reasoning requires that it should be allowed due force in its favour. Ask the infidel, who are the leaders, under whose banners he has enlisted himself, and perhaps he will point to Hume, and to Bolingbroke: but surely, if even we allow the elegance and acuteness of the one, and the florid declamation of the other, all the praise they deserve, they can never bear a competition with those luminaries of science, and those teachers of true wisdom, who have not only embraced the Christian faith, but maintained its truth and divine origin, and directed their conduct by

VOL. I.

its rules. They can never be weighed in the balance of merit, with the advocates of Christianity, so dispassionate, sincere, ingenuous, and acute, so divested of all objections, that can be drawn from professional bias, or interested attachments, as Milton, Clarendon, Hale, Boyle, Bacon, Locke, Newton, Addison, Lyttleton, West, and Johnson.

"Ought not the testimony, which such men as these have given, to be held in the highest estimation? A testimony founded not upon any surrender of their judgments to the prevailing opinions of the day, but upon close and patient examination of the evidences of Christianity, of which their writings give the most satisfactory proofs. Or are such men to be undervalued, when brought into comparison with the vaunting infidels of modern times? Where do we find persons of such profound understandings, and inquisitive minds, as Bacon, Locke, and Newton; where of such a sublime genius as Milton; where of such various and extensive learning; exhausting all the literary treasures of eastern, as well as western literature, as Sir William Jones, who at the close of life recorded his conviction of the truth of divine Revelation, and celebrated the excellence of the holy Scriptures? To compare the race of modern infidels in point of genius, learning, science, judgment, or love of truth;—to compare Voltaire, Hume, Gibbon, Godwin, and Paine, with such men as these, were surely as idle, and as absurd, as to compare the weakness of infancy with the maturity of manhood; the flutter of a butterfly with the vigorous soaring of an eagle; or the twinkling of a star with the glory of the sun, illuminating the universe with his meridian brightness." p. 60—63.

"Against the authority of such insidious writers as Voltaire and Gibbon, we enter our serious, and we think our equitable protest; we exhort every one to beware of their sophistry, and to guard against their delusive arts. They have violated the laws of fair controversy, and fought with the weapons that cannot be allowed on such occasions. They employ ridicule instead of argument, artful insinuation instead of serious discussion, and bold assertion instead

of proof. They write to the passions and imagination, and not to the judgment of mankind. They artfully involve the questions relative to the evidences of Christianity in perplexity, and endeavour to throw the blame arising from the dissensions and usurpations, the vices and ignorance of some of the clergy, and the incroachments which in dark and superstitious times were made upon the liberties of mankind, upon Christianity itself. They select those topics, which can best be turned to their purpose, by the arts of misrepresentation; they embellish them with the flowery ornaments of stile, and skilfully adapt them to the passions and prejudices of their readers. As however their conduct is thus artful and insidious, so ought their labours to be vain and unfruitful; for they do not try the cause upon its own merits: they do not, like candid and dispassionate reasoners, separate the subject in dispute from all foreign and extraneous circumstances: they do not agitate questions, and start objections, from a desire of being well informed: they do not, in the spirit of true philosophy, examine the evidences of Christianity with that becoming seriousness, which is due to an affair of such infinite importance to the present welfare and future happiness of mankind: they do not consider, that the same unbelief, if applied to the common records of history, or the ordinary affairs of life, would expose them to the imputation of blind rashness, or extreme folly. As their conduct is evidently not dictated by a love of truth, their scoifs, their sarcasms, and their sophistry, deserve no attention; and as they not only wantonly reject, but industriously depreciate the best gift of heaven, they ought to be shunned, and reprobated, as enemies to the dearest interest of mankind." p. 64, 65.

From the author's observations and arguments on the subject of infidelity, we extract also the following paragraph.

"From whatever causes the doubts and cavils of modern infidels arise, whether from a desire to gain the reputation of superior sagacity, a love of novelty, an ambition to soar above vulgar notions, a fear of being thought credulous or superstitious, or the pursuit of such practices as are

inconsistent with the purity of the Christian character; it is clear, they are imperfectly acquainted with the real nature of the religion itself, and the various proofs by which it is supported. They condemn not so much what they do not understand, as what they do not give themselves the trouble to investigate. Do they carefully examine the *facts* which had such great influence in attracting the notice of the world to our Saviour? I allude to the *miracles* of various kinds which he wrought; and do they read the accounts of these wonderful operations of divine power and goodness, with minds disposed to yield to the force of historical evidence! We read in the awful parable of the Rich Man and Lazarus, that the former, when in a state of torment, was desirous that a person might be sent from the dead for the conversion of his unbelieving brothers. Is there any infidel who wishes for such a proof of the truth of Christianity? Suppose God should grant his desire, and that in the still and solemn hours of the night, *when deep sleep had fallen upon the* mankind, a spirit should pass before him, whose form he could not distinctly discern, but which resembled a lately departed friend. 'Fear would come upon him, and trembling, which would cause all his bones to shake.' Suppose there should be profound silence, and then a voice be heard, saying, *I am come to tell you there is a God—a heaven and a hell: forsake your sins, ere it be too late, and seek salvation in the Gospel of Christ, or you will perish for ever.* What effect would this vision produce? Probably it would terrify the infidel to death; or should he survive it, and be at first deeply impressed with the awful circumstances, it is probable, that the cares and the pleasures of the world would gradually wear out its impression. As to his sceptical friends they would not believe him; they would strive to laugh, or to reason him out of his alarms, by representing that all he related was a dream. He would in time begin to think so himself, and perhaps would suspect that he had been imposed upon, and so would remain obdurate and unconvinced. As such evidence of the truth of Revelation would be thus ineffectual, so is it highly unne-

cessary, for no facts recorded in the history of mankind are more fully attested than the miracles of our Lord. Did he not repair to the tomb of Lazarus, the brother of Martha and Mary, who had been dead four days, and in the presence of many people cry aloud to him to come forth,—and did not the dead man hear his voice, and live for a long time after? Our Lord declared repeatedly that he should himself rise from the tomb. When the appointed hour arrived, was there not a great earthquake, and did not the Saviour of the world arise? Were not these things attested by friends, and by enemies, who were all *eye witnesses*; and did not the primitive Christians endure every hardship, and suffer every torment in *proof* of such facts? What need therefore can there be of any additional assurance? If the infidel will not believe Moses and the prophets, Christ and his apostles; neither will he be persuaded, *though one came to him from the dead.*"

The author then shews that Christianity has produced the happiest effects upon the opinions, conduct, and institutions of mankind.—It was darkened by superstition, and intermixed with error by the Papists: But was refined and brought back more nearly to the apostolical standard by the REFORMATION—particularly by the PROTESTANT ESTABLISHMENT OF THE CHURCH OF ENGLAND.—Summary of the sublime truths of Christianity.—*It comprehends the last revelation of the divine will to mankind—establishes the certainty of a future state—reconciles man to the dispensations of Providence—and qualifies him, by a life of faith and obedience, for the rewards of eternity.*

Amongst the blessings produced by Christianity, which the author enumerates, we notice the following.

"And, not to expatiate upon its mild and salutary effects upon the temper, the passions, and the general conduct of millions, who, although their names were never recorded in the pages of history, were more worthy and honourable members of society, and are infinitely more deserving the approbation of mankind, than all the ancient heroes who have sought renown by war, or all the modern sceptics who have aspired to

fame by their opposition to the faith; we may enumerate, in addition to its extensive and various improvements, the refinement it has given to *manners*, and its beneficial influence upon the public judgment of *morals*. Mankind, no longer left a prey to ignorance, or to loose and fluctuating opinions, are furnished with a guide, to which they can always resort, for principles of religion and rules of conduct. Hence the most illiterate and humble members of the Christian church can form more true and accurate notions of the Deity, his attributes and providence, as well as a more rational notion of moral obligation, of virtue, and vice, and the final destination of man, than was ever reached by the ancient sages in the brightest days of heathen philosophy.

"Christianity, far from being calculated for any political constitution in particular, is found to prosper and flourish under *every form* of government; as it is equally incompatible with licentiousness on the one hand, or oppression on the other. It corrects the spirit of democracy, and softens the rigour of despotic power. An enlargement of mind, and superior intelligence, distinguish in a peculiar manner those nations that have embraced the faith, from those extensive portions of mankind, who fight under the banners of Mahomet, or adhere to the more pacific institutes of Brahma and Confucius. The inhabitants of the east groan under the oppressions of arbitrary power, and little does their religion contribute to alleviate the weight of their chains. The Mahometans more especially are marked by peculiar ignorance; and so far are they from being distinguished by the light of science, or the cultivation of useful knowledge, that they adopt with the greatest reluctance all foreign improvements, and even smother in its birth the spirit of liberal enquiry and research."

p. 76—78.

The subject of the second class is language, and the first chapter treats of language in general in the following order.

ADVANTAGES resulting from a knowledge of various languages.—The theories of Lord Monboddo, and Adam Smith, relative to their origin examined. All languages derived

from one original source. The most rational system of the origin of speech accords with the scriptural account of Moses. On this subject the author writes:

"How the original societies of men could have been formed without the aid of language, or language invented without society, are points which the disquisitions of these writers, however ingenious, are far from enabling us to settle. The only rational and satisfactory method of solving the difficulty is to refer the origin of speech to the great Creator himself. Not that it is necessary to suppose, that he inspired the first parents of mankind with any particular original or primitive language; but that he made them fully sensible of the power with which they were endued of forming articulate sounds, gave them an impulse to exert it, and left the arbitrary imposition of words to their own choice. Their ingenuity was left to itself to multiply names, as new objects occurred to their observation; and thus language was gradually advanced in process of time to the different degrees of copiousness and refinement, which it has reached among various nations.

"This theory is conformable to the description given in the Sacred Writings, and agrees very remarkably with the opinions to be collected from prophane history. Plato maintains that the original language of man was of divine formation; and when he divides words into two classes, the primitive and the derivative, he attributes the latter to the ingenuity of man, and the former to the immediate communication of the Supreme Being. The Egyptians, from whom this opinion was probably derived, maintained that by Thoth, the god of eloquence, their ancestors were at first taught to articulate.

"To whatever part of the globe we direct our view, we shall find additional reasons to conclude, that all the languages now spoken in the world were derived originally from one and the same source, notwithstanding their apparent difference and variety. When we remark certain words in Latin, that resemble others in Greece, we are not surprised, considering the intimate connection which subsisted between the two nations, and the evident derivation of

the former from the latter. It is natural to suppose that the modern tongues were derived from the ancient, which were spoken in the same country. Thus all the present languages and dialects of Europe, amounting to about twenty-seven, may be traced to the Latin, German, and Slavonian. But when we observe that words used in one quarter of the globe are like those in another which is very remote, and that such words have exactly the same signification, and were so used long before the present inhabitants had any intercourse with each other, how is this to be accounted for? Several words in Welch are similar, and have a similar meaning with Latin and Greek. I am aware that this resemblance may be imputed to their common derivation from the Celtic. But whence arises the affinity in some remarkable instances, between the Greek and Hebrew, Greek and Sanscrit, Greek and Chinese, English and Arabic, Turkish and Celtic, Welch and Arabic, Latin and Otaheitan, Latin and Turkish, and English and Persian?" p. 91—94.

The subsequent part of this chapter is occupied with the following topics. Alphabetical characters are the most perfect, which the author opposes to hieroglyphic writing.—Representation of ideas—their origin and progress—those of modern Europe may be traced to one source.—The distinctions between ancient and modern languages.—Origin of the Italian and French languages. The rise of the modern languages forms a curious part of the history of the dark ages.

The contents of the second volume are thus arranged.

"Vol. II. Class V. Chap. I. The History of England.—Is interesting to mankind in general, and peculiarly so to Britons. Excellent remark of Frederic King of Prussia upon this subject. The sources of our information are numerous and authentic. A sketch of those memorable reigns during which such charters were granted, and laws were passed, as form our present constitution. Alfred. William the Conqueror. Henry II. John—Magna Charta. Edward I. Edward III. Henry VII. Henry VIII. Queen Elizabeth. Charles I. Charles II. James II.

William III. The Revolution. Queen Anne. The House of Hanover.

" Chap. II. The subject continued.—The general benefits, which result to Englishmen from the genius of their political Constitution.

" Philosophy. Chap. I. Logic, or the right Use of Reason.—Advantages to be derived from its cultivation—Its true nature not to be misunderstood—Its constituent parts are four; I. Perception, including ideas, words, and definitions. II. Judgment, of which the foundations are three—Intuition, or the ground of scientific knowledge—Testimony, or the ground of historical knowledge. III. Reasoning—its different kinds—Syllogism—arguments against this mode of endeavouring to discover truth. Lord Bacon's mode of reasoning by Induction stated and recommended. IV. Method divided into the analytic and synthetic.—Practice and good examples necessary to form a correct Reasoner. Examples recommended—Lord Bacon—Chillingworth—Grotius—Locke—Clarke—Bishop Butler—Synge—Paley. Practical influence of Logic, or well-regulated Reason, upon Mankind during the various periods of life.

" Chap. II. The Mathematics.—Objections against these studies answered. Utility of Mathematical Knowledge. Opinion of Locke favourable to scientific pursuits—their great perspicuity—the method of reasoning pursued in them. Mathematics are pure and mixed. I. Pure, viz. Arithmetic—Algebra—Geometry—Trigonometry. II. Mixed, viz. Mechanics—Optics—Astronomy—Pneumatics—Hydrostatics. The estimation in which these studies were held in ancient times.

" Chap. III. The subject continued.—The sphere of the Sciences has been greatly enlarged by the discoveries of the moderns—Roger Bacon—Copernicus—Galileo—Kepler—Huygens—Torricelli—Lord Bacon—Boyle—Herschel. The most able interpreter of the Laws of Nature was Newton—Sketch of his discoveries—His Character contrasted with that of Descartes. The proper subordination of Science to polite Literature in a general System of Education. Union of both in the eminent Students of the University of Cambridge.

" Chap. IV. The Works of Nature.

—The survey of the Works of Nature is an employment highly useful and delightful. The researches of Naturalists are directed to, I. Animals; II. Vegetables; III. Minerals. The comparative nature of Man. The instinct of Animals—the admirable care of Nature in their structure and preservation.—Her prolific power in the production of organized bodies appears to be boundless. The Organs of Animals adapted to their convenience and preservation—illustrated by the structure of the Eye. Prospect of the dominion of Man over the inferior Animals. Some parts of the Creation apparently inconsistent with the benevolence of Nature, and yet may be reconciled to her general economy.

" Chap. V. The subject continued.—The connecting links of the chain of Animals and Vegetables.—An enquiry into their Analogy leads to the Science of Botany.—Its Nature.—The sexual system was established, not discovered, by Linnæus. The structure of Plants—Local usefulness of particular Vegetables.—The prospects of vegetable nature highly gratifying as a subject of Taste. Mineralogy—Chemistry. The Works of Nature raise the mind to the consideration of their great Author.—Concluding address to the Supreme Being.

" Class VI. Polite Literature and the Fine Arts. Chap. I. Taste.—Definition of Taste—Its principles are implanted in every mind distinguished by good sense.—Taste is capable of high cultivation—Its proper Limits and Standard. Individuals, as well as Nations, improve their Taste, in proportion to the progress of Knowledge and Refinement.

" Chap. II. The subject continued.—The Character of a Critic who is a Man of Taste.—Examples—Horace—Quintilian—Vida—Addison—Spence—Lowth—The Wartons—Gray—Reynolds—Winkelman.—The chief Provinces of Taste.—I. Music. II. Painting. III. Poetry. The Beauties of the Classics. The pleasures which result from the exercise of a refined Taste.

" Class VII. The Sources of our National Prosperity, &c. Chap. I.—Agriculture has been esteemed an object of great importance by distinguished persons both in ancient and



modern times. Eminent writers upon the subject—Hesiod—Xenophon, &c.—It has been most flourishing in the soil of liberty—gradually improved as old errors have been exploded, and new experiments tried, and adopted. The best method of forming general principles upon this subject. Population is limited by the means of subsistence. The character and relative importance of the Husbandman. The general advantages of Agriculture—its superiority to Commerce as a source of national good, and permanent power.

“ Chap. II. The subject continued.—The state of Agriculture in England compared with that of France, Ireland, and America. Causes of the superiority of England. Plans of farther Improvement suggested. *All other arts are inferior in point of utility to that of causing the earth to bring forth a copious produce for the support of mankind.*

“ Chap. III. Commerce.—The extensive prospect of Industry exerted in every part of Great Britain excites our curiosity to enquire into, I. The Advantages. II. The Principles. III. The comparative State of Commerce. The natural advantages of the Island of Great Britain as a commercial Country have been gradually improved by great public works. The influence of Commerce upon Agriculture. Character of the English Merchant. The methods which have been adopted for the promotion of Commerce. A Comparison between the present and former State of England proves the beneficial effects of Commerce.—The obstacles opposed to its farther improvement may be removed.—Great Britain superior to most Countries in the requisite means for a widely-extended Commerce.

“ Chap. IV. Foreign Travel.—Its chief advantages. The qualifications necessary for a gentleman who visits foreign Countries. The natural Beauties, remarkable Places, and principal Curiosities of his own Island to be previously viewed. Bad effects of going abroad too young. Haste in passing through different Countries, and Ignorance of foreign languages censured. The objects of attention vary according to the education and favourite pursuits of the Traveller.—Eminent modern Travellers—Gray—Howard—Sir Joseph Banks—Sir William Hamilton—Moore—Young.

The Traveller gratifies his taste by treading on classic ground.—He visits places celebrated in the writings, and distinguished by the actions of the Ancients. He views the ancient and modern Specimens of the fine Arts—Architecture—Sculpture—Medals—Pictures—Books. He investigates the State of Government—Religion—Commerce—Agriculture, &c. and remarks their combined effects upon the Manners, Customs, and Prosperity of Nations. Cautions against the adoption of *the dangerous opinions*, which prevail abroad upon Subjects of Religion and Government. The general result of his travels shown by their beneficial influence upon his Opinions and Conduct.

“ Chap. V. The Professions.—Classical Learning and the Elements of Science and Philosophy are highly beneficial to those who do not follow a profession, as well as afford the only solid foundation for professional Knowledge. The attainments requisite for, I. The Barrister. II. The Physician. III. The Clergyman.

“ Concluding Chapter.—Final Exhortations to the improvement of the faculties of the mind, and the acquirement of useful knowledge, arising chiefly from the circumstances of the present times.

“ Appendix.—Lists of useful Books, particularly of select editions of the Classics, recommended by Persons eminent for learning and judgment which illustrate more clearly, and explain more fully the preceding Subjects.” xv—xx.

In the chapter on the clerical profession, we notice the following observations upon the character of a young man induced by proper motives to undertake the pastoral care.

“ Equally removed from indifference on the one hand, and enthusiasm on the other, he embraces his profession from a deliberate preference, and full persuasion that it will afford him more frequent opportunities, than he could find in any other situation of life, to increase the glory of God, and advance the good of mankind. He is resolved to discharge his duties with zeal and diligence proportioned to their importance, and therefore cherishes such dispositions of mind as are best calculated to promote the great designs of his profession. He feels the most

exalted and heart-felt satisfaction in performing all the offices of piety, and resolves to give in every instance of his conduct, to his public and private instructions, the effectual recommendation of a good example.

"At the commencement of his theological studies he will retrace the grounds, upon which he has erected his belief in the fundamental truths of christianity. He will review the principles of natural religion, and consider the arguments for the being, attributes, and providence of the great Creator and Governor of the world. He will peruse the Scriptures of the Old Testament, and will remark the intimate connection, which subsists between its leading circumstances, such as the fall of man, the types and institutions of the Mosaic Law, and the regular succession of prophecies, with the great scheme of redemption developed in the New. He will review the external and internal evidences of christianity, and examine all the proofs in such a manner, as not only to be fully convinced himself of the truth of the revelation, but so as to be furnished with such stores of information, and to acquire by study and meditation such ease in the application of them, as to be ready, upon all proper occasions, to oppose the cavils of the sceptic, the infidel, and the sectarist, by giving, in compliance with the advice of the inspired apostle, 'an answer to every man that asketh him a reason of the hope that is in him.'

"Unless his belief be founded upon conviction, and be the result of his own careful examination, is he not liable to be lulled into a criminal indifference, shaken by the assaults of false philosophy, or deluded by the visions of enthusiasm? In the situations, in which he may be placed, in company with the infidel, the sceptic, or the scoffer, or with Christians of various denominations, he will possess none of the requisite stores of knowledge, by the assistance of which he may discover the artifice or the ignorance of his opponent, and render his attacks ineffectual—he may be silenced, may be disconcerted, and may expose himself and his profession to disgrace and ridicule, unless he be firmly grounded in all the important points of Christian know-

ledge, and the discriminating doctrines of the church of England.

"The studies of his riper years will derive peculiar advantage from the progress he had previously made in polite literature and the sciences. By his knowledge of the Greek language, he will be enabled to read the New Testament in the original with ease and pleasure. Thus will he be well versed in that book, which is the sacred repository of the words and actions of the Redeemer of mankind—the unerring guide of life, and the pure source of all his instructions. He will peruse it with a critical view to the particular style of each evangelist, the idiomatic and foreign forms of expression, and the particular allusions to ancient manners and customs. He will be careful to compare one passage with another, and thus will illustrate the general meaning of the sacred writers. He will call to his assistance the works of skilful commentators and critics, to enable him to see clearly the application of every parable and illustration, to explain difficult terms, and to follow to its full extent the chain and connexion of argument. 'Let him carry on his researches with a pious, humble, teachable, and impartial spirit, guarding against preconceived opinions hastily adopted, against bigotry for particular systems, blind prepossessions in favour of a particular interpreter, and the prejudices of habit, of his place of education, or study of his relations and friends, and of his expected patrons. To earnest prayer for the superintending guidance of the Supreme Being, let him join his own assiduous exertions, and follow the path of truth, whithersoever it may lead him.'" *p. 352—355.*

"With respect to the mode of delivering a sermon, it may be observed, that the advice of a judicious friend, as to the management of the voice, and the propriety of gesture, will be of much more use than volumes of instructions. These can no more lead to perfection, than studying the most exact theory of music can enable a reader to play well upon an instrument, to which end application and practice can alone conduce. In like manner a good delivery must be the effect of repeated trials. Precepts may improve the judgment, but

will give little aid to the power of performance—they may form critics, but cannot make speakers.

“The principal fault attributed to the divines of the church of England is, that they are remarkable for a cold and inanimate mode of delivery. This circumstance points out the advantages, which formerly arose from the custom of preaching without the assistance of a written sermon. The preacher then gave way to the current of his own thoughts, and expressing himself as in animated conversation, transfused, without any diminution of their heat and strength, his own sentiments into the breast of his hearers.

“Impressive as this practice certainly was, yet it may be remarked, that the present mode of delivering sermons has peculiar advantages. Sermons by the help of reflection are more correctly composed, with reasoning more just, instructions more judicious, points of faith and doctrine more fully and truly explained, and what is of great importance, with more regularity and method. As the divine of the church of England is by custom confined to one method, he should study to improve it as much as he can. As that extemporary discourse, which approaches the nearest to a written sermon in regularity of composition, and purity of style, is the best; in like manner among the written sermons, that is undoubtedly most excellent, which is composed with the easy air, and pronounced with the unaffected warmth and fluency of the extemporary.

“Nothing is so impressive, or tends so much to the attainment of excellence, as the sight and the contemplation of living example. It is much to be lamented, that we have no public school of eloquence, for the instruction of young divines in that species of delivery, which is necessary to give pathos, dignity, devoutness, and spirit, to their mode of performing the various services of the church—in the reading desk, the pulpit, at the baptismal font, and the altar. Until such an institution be established, we must refer to those, whose practice requires only to be generally known to be highly admired, and zealously followed. Happy are they who have an opportunity to

be edified in the performance of the sacred services, by the emphatic correctness of a Porteus, the solemn tones and impressive dignity of a Parr, and the devout, judicious, and unaffected elocution of a Maltby. Were the public duties of piety thus generally performed throughout the nation, is it not probable, that the crowds, which now fill the conventicles of sectarists, would resort with eagerness to their respective churches, and, attracted by the manner of celebrating the service, would enjoy the additional advantages of solid and truly edifying instruction?” p. 359—361.

“A pious, learned, and diligent divine is one of the strongest supports and brightest ornaments of his country. In his general intercourse with mankind, while he maintains his dignity, he is free from formality or moroseness; enjoys society, but avoids its dissipation and its follies, and knows the value of time too well to sacrifice any very considerable share of it to mere amusement. To those, who differ from him in religious opinions, he shows firmness of principle without asperity of conduct, as he is ever mild, gentle, and tolerant. He warms the hearts of his flock by his fervent and unaffected piety, and he enlightens their understandings, confirms their faith, and invigorates their practice, by his judicious and impressive discourses. In his private admonitions he is diligent in giving advice, and delicate in his manner of doing it; always considering whether the means he employs of reconciling animosities and reproving vice are best calculated to answer the proposed ends. He maintains a proper intercourse with all classes of his parishioners, but he is neither arrogant to the poor, nor servile to the rich. To the indigent and deserving he is a constant friend, and protects them from the oppression of their superiors; he relieves their wants as far as it is in his power, and reconciles them to their laborious and humble stations, by the most earnest exhortations to patience and contentment. He is the composer of strife, and the soother of outrageous passions, and no less the temporal than the spiritual minister of peace. His family is the model for all others in their attention to

private and public duties; he is the general object of esteem to all, except the malignant and the envious; and he has the happiness to observe, that, as he advances in life, the respectability of his character gives additional efficacy to his instructions, and both increases the honour and promotes the diffusion of his holy religion.

"The imagined presence of a wise and good man has been recommended as a convenient guard to private conduct. How would this thought or action appear to Socrates, or Plato, or Aristides? The parochial minister may with equal advantage suppose the ocular inspection of his spiritual overseer, and anticipate with greater feeling his censure, or his approbation. If the fear of solitude, or vanity, or idleness, should draw him from the scene of his duty to the provincial town, to the camp, or the capital, he may seem to hear the voice of his older brother—With whom hast thou left those few sheep in the wilderness? The reproach may possibly vibrate in his ear, till it rise to the expostulation of a higher friend and monitor—Simon, son of Jonas, lovest thou me? Happy is the clergyman, who, under the impulse of all these motives, discharges with unabated diligence the sacred, useful, honourable office of a parish-priest; and blessed is the congregation, who receiveth and heareth him with a grateful and attentive mind.

"The day will come, when the Son of God, himself, the great teacher of christianity, will appear to judge the world in righteousness. His minister, who has thus been an example in word, in conversation, in charity, in spirit, in faith, in purity, who hath taken heed unto himself and all his flock, over which the Holy Ghost hath made him overseer, may then meet his congregation in pious hope, that his labours, through the mercy of an all-gracious Redeemer, will be accepted;—and what tongue can describe, what imagination can conceive the ecstatic transports of him, who, because he has turned many to righteousness, shall shine as the stars of Heaven for ever and ever, and shall be welcomed to the realms of eternal glory with these gracious expressions of acceptance, 'well done, good and faithful servant; enter thou into

VOL. I.

'the joy of thy Lord?'" p. 365—367.

CLXXIII. NOTES ON THE BIBLE, by the late Rev. CHARLES BULKLEY. Published from the Author's MS. in 3 vols. 8vo. with Memoirs of the Author and his Works. By J. TOULMIN, D. D.

THIS work is arranged in the order of the sacred volume. From the notes themselves we give the following extracts as specimens.

"GENESIS.

"Moses, says Justin Martyr, wrote his history by divine inspiration, in the Hebrew language. — Ιστορία, ἡ ἐκ τῆς ἑβραϊκῆς ἱστορίας Μωϋσῆος γυνεσμένη τοῖς τὸν ἑβραϊκὸν γράμμασι.

Cohort. ad Græcos, p. 70. ed. Ox.  
"Judaicum ediscunt, et servant, ac metuunt jus,

Tradidit arcano quodcumque volumine Moses.  
Juvenal. Sat. xiv.

["They learn, and keep, and fear the Jewish law.

Whatsoever Moses hath delivered in the sacred volume."]

"The beginning of this book presents us with the most august and splendid scene that can possibly be exhibited to the mind of man; even that of creation itself: this fair world of ours rising into its beautiful existence, at the command of the Sovereign Deity—man 'made in the image of his God.' It next calls up our attention to the preserving and all-sustaining providence of Heaven, as manifested in the succession of families and the gradual dissemination of mankind. After this we have an exhibition of Deity under the character of a moral governor, given us in the destruction of the world's inhabitants, a very few excepted, and the dreadful judgments that fell upon the cities of Sodom and Gomorrah.

"The remaining part of the book is mostly taken up with the narratives of private life in the persons of Abraham, Isaac, and Jacob; and in this series of domestic biography we have many an instructive anecdote; some of them serving as a directory to ourselves in the pursuit of piety and the virtuous path; others as warning-pieces, pointing out to us what we are to avoid. My Funeral Sermon

4 Z

on the Death of Mr. Joseph Treacher,  
p. 4, 5.

## CHAP. I.

Principio cælum ac terras, camposque li-  
quentes,  
Lucentemque globum lunæ, Titanique  
astra,  
Spiritus intus alit, totamque infusa per  
artus  
Mens agitat molem, et magno se corpore  
miscet.  
Inde hominum, pecudumque genus, vitæque  
volantum,  
Et quæ marmoreo fert monstra sub æquore  
pontus.  
Igneus est ollis vigor, et cælestis origo  
Seminibus. *Æneid. lib. vi.*

"In the beginning, heaven, earth,  
sea, moon, and stars were by an hid-  
den spirit invigorated; and a mind,  
diffusing itself throughout the several  
parts, agitated the entire mass. Hence  
the human race, the cattle of the  
field, the flying fowl, and huge inha-  
bitants of the sea; an æthereal virtue  
inspiring all; and all derived from  
an origin celestial and divine.

"Casuæ tibi, pater, hæc diver-  
sitas videtur in corpus unum dissen-  
tientibus solidata primordiis, ut sum-  
mo vertice locatus igneus vigor cuncta  
gravia calidi spiritus ardore suspen-  
deret: profundus humor ad ima dem-  
mersus, unde quotidie superpositi  
caloris alimenta traherentur; terre-  
num pondus in medio, quanto supe-  
rne spiritu, tanta penitus inanitate  
subnixum librata mole consideret, ut  
seculorum infinita series, per assiduas  
temporum vices sua lege festinet?  
Quid hæc fulgentium siderum vene-  
randa facies?—Ista credis passim for-  
tuitoque disposita? Rogo, quid me-  
lius ratio fecisset? Deus hæc, deus fa-  
bricator operis universi, ex illa rudi  
primaque caligine protractum posuit  
in vultum, digessit in partes. *Quinc-  
til. Declamat. iv. p. 42, 43. ed. Ox.*

"To this effect; that the position  
and operation of the elements, the  
orderly and venerable face of nature,  
is not to be accounted for by chance;  
but that there is, there is a God, the  
fabricator of the whole, producing it  
out of its informity and original dark-  
ness.

"Vide Procl. in Plat. Theol. lib. v.  
cap. xii. p. 269. paragr. 2. and Cam-  
panell. Apolog. pro Galileo, cap. iii.  
p. 22, 23, and cap. iv. p. 39 and 45,  
46, and 48." p. 1—3.

## "PSALM XXIII.

"V. 1, 2. The Lord is my shep-  
herd; I shall not want, &c.

"Proclus, speaking of the happi-  
ness of souls, in what he calls the Sa-  
turnian period, says, they mostly feed  
abroad, the finest temperament of  
season constantly prevailing, and lie  
upon soft beds, a plentiful herbage  
springing out of the earth. He adds,  
these and the like good things they  
receive from that greatest God, mean-  
ing, I suppose, that greatest Jupiter  
himself he had spoken of but a little  
before. *Θυραυλῆντις τὰ πολλὰ, νεμῶται*  
*τὴν γὰρ τῶν ὡρῶν κρασίην ἀλύσιον ἔχουσι.*  
*Μαλακαῖαι δὲ ὑγῆαι χρίναι, φασμίνης αὐτοῖς*  
*(hominibus) ἐκ γῆς ποῦς ἀφθονοῦ. Ταῦτα*  
*ἦν καὶ τὰ τοιαῦτα ἀναβαῖα καρπῶναι παρὰ*  
*τῇ μέλει τῷ θεῷ, κατὰ τὴν Κρονίου*  
*περίοδον, αἱ ψυχῶν.* In Plat. Theol.  
lib. v. cap. vii. p. 260. Hamburg.

## "PSALM XXIV.

"V. 3, 4. Who shall ascend into  
the hill of the Lord? or who shall  
stand in his holy place? &c.

"Ast olla, (colunto) propter quæ  
datur homini adscensus ad cælum,  
mentem, virtutem, pietatem, fidem,  
earumque laudum delubra sunt.  
*Cicéron. de Legibus, lib. ii. § 8. p.*  
*100. Davis.*

"Speaking of men's ascent to  
heaven by means of virtue, piety,  
and other excellent qualities of the  
mind." p. 345, 346.

## "CANTICLES.

"The whole book of Canticles,  
say Maimonides, speaks figuratively  
and in metaphor of divine love.  
Totus Canticatorum liber est sermo me-  
taphoricus sive figurativus de Dei  
amore. *De Pœnitent. cap. x. § 3.*  
*p. 100, 101.*

"As the whole life of a pious man  
is nothing but love, says Lodovicus  
Vives, our soul has its delightful and  
sweetest loves with her spouse Christ  
in the Canticles, which exhibit the  
intercourse of pure lovers. Et quia  
universa vita pii hominis meri sunt  
amores, habet anima nostra delicias  
et amores suavissimos cum sponso suo  
Christo in Canticis, quæ colloquia  
referunt eorum qui pure amant. *De*  
*Verit. Fid. lib. ii. cap. vii. p. 214.*

"Every soul, says Plotinus, is a  
Venus. So we have it adumbrated  
in the births of Venus and Cupid.  
And every soul naturally loves God,  
and desires intercourse and union  
with him as the fair virgin, with an  
honest love. *Ἔστι πάσα ψυχὴ Ἀφροδίτῃ*  
*καὶ τὸτο ἀντίκειται καὶ τῇ τῆς Ἀφροδίτης*  
*γενεθλίας, καὶ ὁ ἑρῶς ὁ μὲν αὐτῆς γινο-*  
*μένης. Ἐρῶ οὖν κατὰ φύσιν ἔχουσα ψυχὴ*



ἴδοι, ἐπιθεῖναι δὲ λίσσα, ὥστε παρθενοῦ καλῆ (καλῇ) πρὸς καλὸν ἔργον. Ennead. vi. lib. ix. cap. ix. p. 768. C.

"Ponite vobis ante oculos Solomonem illum sapientissimum, qui rerum divinarum mysteria scripturum meliore velo eadem adumbrare non posse putavit, quam dialogo quopiam inter duos amantes suaviter confecto. Nihil ille quidem ad cælestia propius accedere putavit, quam sincerum illum amorem, qui a bonis omnibus mulieribus debetur: nihil, in quo divinam naturam, quam ille plus aliis mortalibus persenserat, reliquis hominibus facilius derivaret. Castilion. De Curiali, lib. iii. p. 212. Cantab.

"To this effect; that Solomon, amidst all his wisdom and knowledge of divine things, did not think that they could be better adumbrated, or that knowledge more easily conveyed into the minds of others, than by representing them in a sweetly contrived dialogue, under the image of that affection, which is subsisting between virtuous and honourable lovers.

"CHAP. I.

"V. 3. Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

"See Plotinus, as above.

"V. 5. I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

"Neither say that Memnon's picture is black; for that intire blackness has I know not what of florid in it. Philostrate. Icon. lib. i. Op. Paris. p. 741. ad im.

"V. 6. But mine own vineyard have I not kept.

"By mine own vineyard, we are here to understand, according to Maimonides, every man's own soul, and by the others corporeal and outward things; a too great attention and attachment to which he supposes to be here reprehended. Noli te defatigare et laborare, tu qui animæ tuæ oblivisæris; ita ut albedo faciei ejus nigra reddatur, dum facultates corporales dominium in ea obtinent, sicut dicitur ab initio Cantici Canticorum. Filii matris meæ, &c. Mor. Nev. pa. iii. cap. liv. p. 530.

"V. 8. If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock,

and feed thy kids beside the shepherd's tents.

"Audit sponsa in Cantico mystico, Nisi cognoveris te O pulchra, &c. Idem Ecclesiastes suæ quisque animæ dictum existimet, nisi cognoveris quam sumpseris personam, noli esse dux gregis dominici, sed sequere magis gregarios homines. Ecclesiast. lib. i. p. 50. Bray.

"Let every ecclesiastic, says Erasmus, consider this as addressed to himself; q. d. if thou dost not understand and rightly consider what kind of an office thou hast undertaken, think no longer of being a leader of Christ's flock, but throw thyself into the common rank. Would to God, says he, ibid. that the sacerdotal order would hearken to the voice of Christ threatening in the mystic song; if thou knowest not, &c. suppose this to be addressed to the pastor in the church, who, forgetting the province he has undertaken, gives himself up to the pursuit of gain, to idleness, to pleasure. Such an one is here commanded to change his situation; and since he is become a seducer, instead of being a (faithful) leader of the flock, to make himself one of the flock, commencing disciple, instead of teacher; and learning to follow and obey, before he takes upon him to govern and to guide.

"Utinam sacerdotes audiant vocem Christi minitantis in Cantico mystico: Si ignoras te, O pulchra, &c. Hoc puta dictum animæ pastoris, qui, quum se ducem ecclesiarum profiteatur, oblitus susceptæ provinciæ ad quæstum. ad otium, ad voluptates semet adjicit. Is nimirum jubet mutare locum, et, quoniam pro ductore gregis seductor est, abire post gregum vestigia ut ex doctore factus discipulus, parere discat priusquam imperet. p. 190." p. 517—520.

ROMANS viii.

"V. 19—21. For the earnest expectation of the creature waiteth for the manifestation of the sons of God, &c.

"Asserebat Florentinus, vir consumptus in theologicis, quocum disserui olim, bestias omnes in fine sæculi, sicut homines, re suscitatum iri ad præmium vel pœnam; propterea quod apostolus dicit omnem creaturam ingemiscere et pavere usque ad huc, expectareque redemptionem et libertatem a corruptione in gloriam

filiorum Dei. Campanella de Sensu Rerum, lib. ii. cap. xxix. p. 171, 172.

"[Florentinus, as deep a divine as I ever conversed with, asserted, that all the brutes, at the end of the world, as well as men, would be raised again to be rewarded or punished; because the apostle says, 'that the whole creation groaneth, and travaileth, and expectieth redemption' and the glorious liberty of the sons of God.]"

"Whether God will make use of any creatures for our service then (in a future state); or if any, of what creatures, and what use, is more than I yet know. It seems by that, Rom. viii. 21. that the creature shall have a day of deliverance, and that into the glorious liberty of the sons of God. But whether this before or at the great and full deliverance? or whether to endure to eternity? or to what particular employment they shall be continued? are questions yet too hard for me. Baxter's Saints Rest, pa. i. chap. vii. p. 77.

"Mr. Locke puts the twentieth verse in a parenthesis, making it the beginning of the twenty-first to depend upon ἀπεκδηχίται, ver. 19.

"V. 25. But if we hope for that we see not, then do we with patience wait for it.

"If we really hope for it, and not merely pretend to do so.

"Compare Lament. iii. 24—26. Luke xxi. 19. Heb. x. 36.

"V. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

"No evil happens to the good man, either living or dying; nor are his affairs neglected or overlooked by deity.

"This is certain, says Simplicius, that there is no accident or event whatsoever, be it a mild and placid one, or be it rough and unfortunate, which doth not contribute to the benefit of him, who, prudently and with discernment, attends to it.

"V. 30. Them he also glorified.

"The last word in this verse, bishop Hopkins interprets of sanctification; referring to 2 Corinth. iii. 18. as a parallel. Works, p. 478.

"They that partake of it (union with Christ), partake of the very present happiness and glory of Christ, they have a real interest in whatso-

ever he is and hath, in all his dignities and powers; and, in that sense, they that are justified, are glorified: in that Christ is exalted, they are so too, in him. Where a part and a chief part of themselves is, and is in honour, there they may account themselves to be. A man is said to be crowned, when the crown is set upon his head; now our head Christ is already crowned. Leighton on the Creed, ap. Select Works, p. 249.

"V. 31. What shall we then say to these things? If God be for us, who can be against us?

"Take the Bible, turn to the eighth of the Romans, and read from ver. 31. to the end of the chapter: if ever blessed Paul rode in a triumphant chariot on this side heaven, 'twas when he wrote these lines; What shall we then say to these things, &c. Henry on the Lord's Supper, chap. x. p. 230. ed. 1731.

"V. 33, 34. Who shall lay any thing to the charge of God's elect? It is God that justifieth, &c.

"Dr. Harris, in his Observations Critical and Miscellaneous, Dissert. i. would have Θεός, and Χριστός, in these verses, to be understood interrogatively. Who shall lay any thing to the charge of God's elect? God? 'Tis he that justifies. Who is he that condemneth? Christ? It is he that died; and brings it as an instance in which St. Paul's style is like that of Demosthenes.

"V. 37. Nay, in all these things we are more than conquerors through him that loved us.

"Recte invictus, cujus etiam si corpus constringatur, animo tamen, vincula injici nulla possunt. Cicero de Finibus, lib. iii. sub fin.

"[He is unconquered, on whose mind, though his body is bound, no chains can be cast.]

"Illi justitiam confirmavere triumphantes. Præsentibus docuere Deos, hinc secula discant. Indomitum nihil esse pio.

"Claudian. Panegy. lib. vii. fol. 127. p. 1. edit. Colinaë.

"V. 38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

"Hæc in conciliis ducum potestatumve fieri vetuere majores, velut omnem actum impediencia. Plin. Nat. Hist. lib. xxviii. cap. iv. sub init.

"Super omnia est, quod extremam

scatulum intestini contra ducum, ac potestatum iniquitates commonstrant, et ad successus, &c. Ibid. cap. viii. p. 145. tom. iii.

"Primum spondylum (draconis) aditus potestatum mulcere. (promittunt scil.) Ibid. lib. xxix. cap. iv. p. 203. ad summ.

"V. 37—39. Nay, in all these things we are more than conquerors through him that loved us, &c.

"Vide note at ver. 28.

"As for me, says Demosthenes, neither tempting opportunity, nor insinuating speech, nor great promises, nor hope, nor fear, nor favour, nor any other thing, has ever induced me to betray my country, or to forbear doing what I thought would contribute to its advancement and honour. De Corona, § 92. p. 170.

"Manent ergo renati Deo dilectissimi etiam a morte. Ehrenberger in loc. ap. lib. De Statu Anim. &c. sect. 3. p. 123." p. 45—49.

From the memoirs of Mr. Bulkeley's life, we extract his literary character as drawn by the pen of Dr. Toulmin.

"The works of Mr. Bulkeley are monuments of the strength of his judgment, the vigor of his mind, and the compass of his learning. 'His talents were of a superior kind. What he discussed either from the pulpit or the press, was not slightly touched, but thoroughly examined. His soul grasped what he contemplated. On every side he surveyed the subject of investigation. To him superficiality was not to be imputed. He thought, and thought vigorously.' He had diligently cultivated his intellectual powers, and enriched his mind with knowledge. There was not a branch of moral or theological truth, which he had not studiously investigated. He was well acquainted with the original languages, in which the Scriptures were written. He was thoroughly versed in the history of the christian church, and contemplated the rise and progress of its denominations with a discriminating attention. His acquaintance with ancient and modern authors was very extensive: in the former especially he was deeply read. Of this and of the great compass of his reading his Notes on the Bible, afford abundant and irrefragable proofs. His knowledge was applied to the explication of the Scriptures

with the simplicity of a child. To theological studies he was wholly devoted. With respect to them he expressed himself in this decided manner, in a letter written to his sister, relative to the publication of his Notes, dated October, 1795: 'Your remark touching the unfavourableness of the times, reminds me of an intimation occurring in the Monthly Review for July last, under the article (Michaelis) that our 'taste for 'theology is on the decline.' It may 'be so with some, with many, with 'the most: but that is no reason why 'it should be so with me; rather the 'contrary.' He was also very strenuous and earnest in urging the study of religion on men in general.

"The result of Mr. Bulkeley's attention to religious enquiries was his entertaining, enlarged, and amiable views of the Divine Being. His mind was impregnated with elevated sentiments of devotion, and the love of God was his favourite theme. It was observed, that, in the offices of the pulpit and of the Lord's table, he was borne away by the grandeur and sublimity of the divine perfections. The ways of providence were marked by him with a penetrative eye, and the events of life were converted in the course of his preaching into topics of religious improvement.

"To a spirit of fervent devotion he united an enlarged benevolence of temper. No man ever cherished a greater degree of good-will to the whole human race. He was, uniformly, a firm and unshaken friend of civil and religious liberty. In religious matters no one better understood the right of private judgment; what redounds still more to his praise, no one more readily allowed the exercise of it to others. The benevolence of his heart gave a glow, animation, and fervor to his pulpit addresses, and, in daily life, expressed itself in a readiness to oblige, a politeness of manners, an amiability of deportment, a disposition to communicate his thoughts to others, and gratitude to his relatives and friends. Mr. Bulkeley marked his character for integrity, by refusing offers, notwithstanding the straitness of his circumstances, which clashed with the dictates of his conscience; and by immediately availing himself on some accession of fortune, to discharge to the full amount the debts, for which

he had been able only to compound, and that by the generous aid of friends. The answer he made to a gentleman, who said he was sorry that he had so few to hear him, 'Why so? if they are not here, they are elsewhere,' shewed a mind superior to envy and jealousy of his brethren; and the dislike he testified, if his merits were mentioned, indicated his humility. It need only be added, that in proof of the excellent tone of his mind and its pleasing frame, that every company, into which he came, was enlivened by his cheerfulness.

"It should not be suppressed, that this worthy and valuable character was not exempted from peculiarities and eccentricities; they consisted chiefly, in not conforming to the innocent customs of the world, and were amply compensated by his intellectual and moral endowments.

"It is to be much regretted; that Mr. Bulkley's publications did not meet with that general reception to which their utility and merit gave them a just and superior claim. The length of his sentences might form an objection with some readers: but the peculiarities of his orthography, in several of his works, particularly, gave them an uninviting appearance. 'These blemishes, however, do not pervade the whole of his writings. Several exceptions might be pointed out. But, as Mr. Evans with great propriety observes, "as long as sound sense, manly reasoning, and a perspicuous and nervous style are held in estimation, his works will demand and receive a distinguished attention.'" p. xliv—xlv.

---

CLXXIV. A TOUR, performed in the Years 1795-6, through the TAURIDA, OR CRIMEA, THE ANCIENT KINGDOM OF BOSPHORUS, the once-powerful Republic of TAURIC CHERSON, and all the other Countries on the North Shore of the Euxine, ceded to Russia by the Peace of Kainardgi and Jassy. By Mrs. MARIA GUTHRIE, formerly acting directress of the Imperial Convent for the Education of the Female Nobility of Russia; described in a Series of Letters to her Husband, the Editor,

MATHEW GUTHRIE, M.D. F.R.S. and F.S.A. of London and Edinburgh, Member of the Philosophical Society of Manchester, &c. &c. Physician to the First and Second Imperial Corps of noble Cadets in St. Petersburg, and Counsellor of State to his Imperial Majesty of all the Russias. The whole illustrated by a Map of the Tour along the Euxine Coast, from the Dniester to the Cuban; with Engravings of a great Number of ancient Coins, Medals, Monuments, Inscriptions, and other curious Objects, &c.

LETTER I. gives an account of the authoress's arrival at Nicolayef on the Bog, the present seat of the naval establishment of the Black Sea. Her reception by the commander in chief of the Russian fleet; with some account of the most interesting part of her journey from Petersburg. Some idea of the work may be formed from the following extract from the first letter.

"I must now begin my promised task, of making you acquainted with all my travels; and recording all my observations, just as they arise, good, bad, or indifferent: for, as they are intended only to amuse my own family and friends, you shall have them without reserve or deliberation, and coloured, most probably, by the complexion of my mind at the time; so that you may expect a sort of moral rainbow on paper, and may judge of my health's progressive re-establishment by the gradual disappearance of the darker shades. Were every traveller equally ingenuous, one might easily account for the bilious tints in several tours, which have so deservedly offended the natives of the countries visited, and made them equally dread the extremes of the barometer, in exalting the head of a Frenchman to wanton sarcasms, or depressing the spirits of an Englishman to caustic remarks. The Sirocco of Italy has produced many a philippic, or I am much mistaken. Smollet, and several more of your countrymen, must have written under its influence, or have revised their tours, on their return home, in the gloomy month of November." p. 2, 3.

The fertility of the country from the confines of Little Russia is thus described:

"What quantities of fine fruit, what

charming woods, in all this tract, but more particularly in the Ukraine, where you find the climate and late abundance of France, before modern philosophy beat the plowshares into swords and pikes!—Here you have excellent apples, pears, and plumbs, at one copeck (little more than an English farthing) for 50; the finest melons and arbutus at one copeck each, and you pass whole fields of them on each side of the road; but what we found comparatively dear (to shew that every thing in this world is appreciated by comparison) were ten fine large bergamot pears at one copeck the whole ten, and as many, extremely large, apples of a fine sort, at two copecks, which would cost as many roubles at our table in Petersburg, just one hundred times the price." p. 4.

Letter II. contains a description of the new city Nicolayef, which was founded in 1789, in the angle formed by the rivers Bog and Ingul; public buildings, &c. and of the curious machine called a camel, on which a ship of the line is carried over a sand-bank into deep water.

"These camels are a kind of large flat-bottomed wooden cradles, in which vessels of great burthen, built at Petersburg and Cherson, are carried over banks or bars into deep water, although there is not sufficient depth for a ship of half the size without such aid. They form a hollow cradle when united, but separate longitudinally from stem to stern for the conveniency of sinking one half under each side of the ship, merely by opening a plug and letting the water into them; and then, on pumping it out again, the huge machine (tied together under the vessels bottom at stem and stern) rises majestically to the surface, carrying on its hollow back a hundred gun ship like a boat. In this manner all our ships of the line are floated over every obstruction, in either the Neva or Dnieper, down to Cronstadt in the first instance, and to the Black Sea in the second, and are secured from oversetting by the breadth of the float, and the dwarf-like jury-masts set up for the short passage to the port where they are rigged, armed and victualled." p. 6.

Letter III. describes the situation of the country round Nicolayef, which is, says the authoress, 'lit-

terally in the wilds of Scythia (or Tartary, if you like the modern better than the ancient name); for it is surrounded on all sides by dreary open deserts, which only differ from those of Arabia, in being covered with grass instead of sand; while both are inhabited in all ages by roving hordes of horsemen, which resemble one another in disposition and mode of life; in a word, the shepherds of holy writ, ready at all times, if able, to overrun and plunder men assembled in civil society, living peaceably and comfortably in fixed habitations. The power, however, of the Turkish and Russian empires has kept them within bounds for ages, and made it their interest to live in peace with their warlike neighbours; as they are then sure not to be molested in their grassy deserts, while they can occasionally even obtain luxuries from plunder, by accompanying the armies of the two empires in the frequent wars of the western and northern countries. Some spots, indeed, near Nicolayef, are beginning to put on the appearance of cultivation, in consequence of the persevering efforts of the worthy chief, who strains every nerve to subdue the stubborn soil, and overcome natural difficulties; the greatest of which seem to be its stony hardness, never having been turned up from the beginning of the world, at least within the records of history, and always frequented by shepherds who neither sow nor reap." p. 9, 10.

In letter IV. is an account of the lady's arrival at the river Dniester, the Tyras of the ancients, and new frontiers of the Turkish and Russian empires. The following account of the extent of the journey is inserted in this letter.

"I certainly need not make any apology for my silence on my way from Nicolayef hither; as you will easily perceive, that I chose to begin my description of the new dominions of Russia at their western frontier, and to treat of them regularly all the way along the coast of the Black Sea or Euxine, as I travel slowly eastward, till I arrive at the river Cuban, the Verdanus of the ancients, where my tour will end, with the Russian empire in that direction; and complete my project of visiting all the late ceded countries, at least the ma-



sitime side of them, infinitely the most valuable and interesting, from their being anciently almost covered with Greek colonies, wherever a river, or a good sea port, invited mercantile adventurers, and encouraged commerce.

"Previous to entering into particulars, however, either with regard to the ancient establishments of the Euxine, or the present state of the spots which they occupied, permit me to remark, that this last tract of country, ceded at the peace of Jassy, from the *Dniester to the Bog*, is by no means so insignificant an acquisition to Russia as some people pretend; since these deserts, as they are called, are far from being without their use to a sovereign having pastoral nations under her sceptre, who furnish most excellent irregular troops, always equipped for war without expence, and ever ready to march at a day's warning, as they find in those grassy plains all that they wish and want, for themselves and their flocks, in their flying camps." p. 14, 15.

As we are here introduced into the country intended to be described, we meet with the following information which indicates the vivacity of the mind of the fair authoress.

"In my next letter I shall begin to be more particular in my remarks; and pray remember, that I intend to put a great deal of method into my tour, just to punish you men for your sneer at the *charming disorder that must reign in the narrative of a female traveller*; piquing yourselves, no doubt, on the charming order and arrangement that ever reigns around the lords of the creation, who at the same time cannot, without our help, even arrange their own studies, wherein books, charts, and manuscripts dispute the floor and dust, and never know the comfort of a snug place, or clean cover, more than yourselves, except when we take compassion on both; at least, I can answer for the truth of my remark with regard to one of the species, the saucy husband of yours, &c. M. G." p. 15, 16.

Letters V. and VI. contain a description and drawing of an antique tomb, thought to be that of Ovid, lately discovered at the mouth of the Dniester, or Tyras, in digging the foundation of a new city, and a description, with an engraving, of a beau-

tiful antique female bust, found among the ashes in the ancient tomb, with the disputes among antiquaries concerning it, and the reasons which the authoress assigns for supposing it to be the bust of Julia, daughter of Augustus: this is followed by a brief account of the ancient Greek cities, which once stood on the Tyras.

Letters VII. and VIII. give a description of Odessa, the new city and port constructing for the reception of the Russian flotilla of the Black Sea; and contain some remarks on a couple of rivulets, bearing the name of Ovid in antiquity, which suggest some discussion on the possibility of his having been buried in the Tyras. Our fair traveller looks for the ruins of the ancient city of Axiaca on her way to Ochakoff, which were seen by the French consul of the Taurida, in the beginning of the 18th century, and makes some remarks on the death of the famous Scythian philosopher Anacharsis, killed by his sovereign in a wood, which she passes through; and concludes with a few words on Ochakoff, the soil of the country, &c.

Letter IX. Arriving at the Russian city of Cherson, on the Dnieper, or Borysthenes, the authoress relates the unhappy fate of the engineer who fortified it, and who was killed by falling over a precipice on a dark night. She also introduces the following respectful remarks on the monument and conduct of the great Howard.

"This city, however, rendered still more memorable, as containing all that was mortal of the philanthropic Howard, who ended here his extraordinary progress, together with a long life passed in continued acts of humanity and beneficence, which did much honour to himself, while he threw a lustre on his native country, England. Many will envy the worthy Admiral Mordwinoff the honour of having erected a monument to the memory of this friend of mankind, and the satisfaction of engraving on his tomb, *Here lies the benevolent Howard*.—Here he fell a martyr to the same putrid fever which he had banished from so many prisons in Great Britain and Ireland, while on his way to Turkey, whither his exalted courage in the cause of suffering humanity was leading him, to combat prejudice and the plague, the two

most formidable enemies of man. Happy would it be for the world, if British eccentricity often took so useful a turn!" p. 32.

The unhealthiness of this city, with its cause, is thus noticed.

"Till very lately, as was observed in my letter from Nicolayef, this city was the seat of naval architecture for the Euxine, and the residence of a great number of men belonging to the naval establishment; but it was found so very unhealthy in the months of July and August, during the prevalence of a pestiferous wind, which comes charged with *purid miasma*, generated by the great heats in the low grounds to the left of the Dnieper, which are regularly overflowed every spring, when the river is swelled with melted snow and ice: I say, it was found so unhealthy at this season, that the loss in men became a national object, even independent of considerations of humanity; and it was abandoned for Nicolayef; yet not entirely, as the docks are still left for building ships, where two of 74 are still upon the stocks. The necessary garrison is likewise left: and, as the profits of trade are considerable, I scarcely need add, that the unhealthy Cherson is not abandoned by the merchants, who, we see, brave all climates, and all extremes of temperatures, where profit invites; but, indeed, those very gains enable them to evade the fatal blast, by quitting the city during its baneful influence, and leaving their seasoned clerks to transact the business. The heat is quite insupportable, in the day-time, for two or three months of the year, while the evenings and nights are remarkably cool: an extraordinary phenomenon, which certainly assists the putrid miasma in producing that fatal remittent of this country which laid the all-powerful Prince Potemkin in the dust, with so many thousands of the army that he commanded, and much more terrible to Russia than the Turkish cimeter, which her cannon and boigenetes keep at a distance." p. 32, 33.

This letter closes with the deplorable fate of a colony of French nobility settled on the banks of the Dnieper.

Letter X. contains a sketch of the history of the ancient Greek colonies settled on the Borysthenes, espe-

cially the famous city of Olbis; with some remarks on its position, ruins, &c. and the untimely fate of a Scythian king dethroned and murdered for sacrificing to the gods of the Greeks in that city. The following account of the method of burying the Scythian monarchs is also inserted in this letter.

"The father of history likewise mentions the tombs of the Scythian kings, at a place called Gerrhe, where the Dnieper begins to be navigable on the left bank of the river, and gives us a most curious account of the ceremonies practised at their funerals; such as that their corpses were embalmed, and after being carried about in great state among their mourning subjects, laid in a tomb made with spears, and covered with a canopy, when their favourite concubine, with a head cook, groom, footman, and messenger, were interred with the sovereign to keep him company; nor were his horse, golden cup, arms, and other necessary utensils, by any means forgotten: and lastly, fifty of his noble young warriors were killed, stuffed with straw, and placed all round the tomb like guards, on horses supported by iron spikes.

"It is remarkable, that in the ancient tombs discovered by Pallas in Siberia, likewise suspected to have belonged to a horde of Scythians, or Tartars, ornaments of gold were also found, with arms, &c. and horses bones around them; which shew that the Scythian funeral customs, described by Herodotus, were every where practised by them." p. 37, 38.

Letter XI. gives an account of the fleets of Russian boats, which issued from the Dnieper in the middle ages, to attack Constantinople, with the places they touched at in their way to the Roman capital, and the death of Sveteslave the 1st.

Letters XII. to XVI. describe the country from Cherson to the Nagay Desert. Singular passage of the Inguletz. Conic tombs of the Scythians and Tartars, with a floating-bridge over the narrowest part of the Borysthenes, the Trajectus Crassi of antiquity. Journey through the Nagay desert. Origin of the horde and name of these Tartars. Some account of their present chief Prince Bajaz-

chin, his clay capital, with his hospitality and treatment of a Chersonese merchant. Arrival at Perecop, the golden gate of the Tartars, and the entry to the Taurida. Remarks on the famous fortified wall and deep trench of antiquity, which guarded the peninsula against hostile attacks from the Nomades of the desert. The hospitable reception of our traveller from the director of the salt lakes, with a rapid glance at the Tauric history. Sketch of the geography; soil, climate, and natural history of the Chersonesus Taurica of the ancients, and Taurida of the Russians. Journey through the saline plain of the Taurida, devoid of trees and shelter, yet highly valuable as pasture for camels, dromedaries, and the fine breed of fur-bearing sheep, the *ovis* Taurica of Pallas; as likewise for its salt lakes, where the sun effects the whole process of crystallization, and produces salt ready for market without the aid of man. Remarks are made in the rout on some ancient stone bridges, evidently the work of a polished people, though found in a desert, and on some ancient cities said by the Roman geographers to have stood in this tract.

Letter XVII. Arrival at Korloff, to which Catharine II. restored its ancient Greek name of Eupatoria; a few words on its ancient history, with a description of its modern state, and a primitive Scythian manufacture of carpets, the parents of the Gobelins.

"The fortune of war has much reduced this place, if it was as considerable as is pretended in the time of the Tartar government, which I rather doubt from its port being inferior to many others in the peninsula, although no doubt the exportation of the salt, already crystallized on its lakes, as in the saline plain of yesterday, must always have employed a certain quantity of shipping, being an article in great command on the opposite or south coast of the Euxine, for reasons which I shall give when I come to treat of the fisheries. Leather made here is likewise exported in considerable quantities, together with the produce of an old Tartar fabric of woollen carpets, well worth the inspection of travellers, as it seems to be a Scythian manufactory still in its first stage of invention: for I can-

not suppose it introduced even by the first foreign settlers the Greeks, as they were certainly more advanced, even at that early period, than what this patriarchal art would indicate, if Homer did not weave in his brain the beautiful *verbs* with which his poems are adorned; for the art of weaving has not yet reached the city of Eupatoria, as may be judged from the following account.

"These carpets are still made of two or three layers of combed wool, placed above one another, and made to adhere merely by pressure and moisture, without the aid of the loom; nay, the honest Tartars of Eupatoria are even so far from taking advantage of modern discoveries in mechanics, that, instead of effecting this adhesion by the pressure of cylinders, it is done, as in the time of the patriarchs, by treading them under foot for a few hours; nay, even when they are to be adorned with flowers, the texture is still the same, which gives an idea of the Tartar progress in the arts at the end of the eighteenth century.

"In short, these primitive carpets, parents of the famous *Gobelins*, offer an interesting scale of comparison between the art in its infancy, as still to be seen in Eupatoria, and in the celebrated manufactory of France. It is likewise worthy of remark, that they are still made here exactly in the same manner as the thick felt stuff called *wylock*, with which the round Scythian tents were covered in the time of Herodotus, and are to this day, under the name of *Kabitkies*," p. 63, 64.

Letter XVIII. contains the following account of a holy wheel of whirling fanatics, and a curious anecdote of a beautiful Greek lady.

"Our first visit this morning was to the Tartar mosque (called *Metcher*, in the language of the country), which has nothing about it remarkable, either for size or beauty; but what amply repaid our disappointment was a sort of holy wheel, composed of whirling fanatics, who kept flying round in a circle, more like the votaries of Bacchus than of Mahomet, who certainly forbade the juice of the grape, but forgot to interdict that of the poppy, the most destructive and intoxicating of the two; and I believe it was under the influence of this tart juice, that this Tartar group were

moving at such a rate. Mahomet likewise forgot to forbid ardent spirits; so that Turks, Tartars, &c. make no scruple of drinking brandy, as that is not wine they say.

"An aged dervise turned on his centre like a top, in the middle of this giddy circle, muttering all the while, in concert with the holy circumference, the following wise maxim from the Koran: This life is precarious; but it is here (pointing to the earth) that we must take up our abode:—a truth which certainly merits a less ridiculous mode of announcing it.

"The centre of this curious circle is always the place of honour, and even of danger, as the reverend father who occupies it in right of his years and wisdom, keeps spinning round till he turns his brain at least, if he be not so happy as to expire on the spot, as is sometimes the case, when he becomes a martyr and saint of the Mahometan church, and the envy of his surviving stronger-headed companions. After giving this instance of Tartar weakness and folly, it is but just to give another that does much honour to their humanity and feelings, although I suspect Mahomet to have been equally at the bottom of both. A beautiful Greek lady, originally from Constantinople, although now the Countess W——, wife of a Russian general, being lately at Eupatoria, on a tour like ours through the Taurida, so charmed the honest Tartars with the graces of her person, and conversation in the Turkish language, that they, ignorant of her rank and quality, conceived an idea of her being a fair daughter of Mahomet, held in Christian bondage by the right of war, and secretly opened a subscription among themselves to purchase her liberty; nay, they actually offered a large sum to the Russian commandant of the place for her ransom. I am assured that one Tartar gentleman subscribed 1000 ducats, for his own share, to open once more the door of paradise to his lovely hourie, possibly by way of recommending himself to her favour, at an after period, in the regions above; and I am really not much surprised that she was taken for a celestial being, she has so little earthly about her. p. 64—66.

Letters XIX. to XXII. contain

the journey from Eupatoria to Sympheropol, with a description of the country passed over, and of the new Tauric capital, and also of a charming little rural dairy in the Tartar stile. The journey to Balaklava, through a lovely valley, bounded by majestic mountains, and watered by the limpid Alma; with some remarks on an excavated mountain passed in the rout, and on the ancient Tauric Troglodytes, who formerly inhabited these caves. Arrival at Batcheseraï, the ancient residence of the Crimean chans. A description of that romantic capital, formed in an amphitheatre, on a circle of mountains, which form the deep cool valley in which it stands. A curious oriental palace, and hanging gardens of the chan. The tombs of his ancestors in the courtyard of the palace, with a pretty mausoleum dedicated to the memory of a favourite Christian wife of one of these Tauric sovereigns.

Letter XXIII. relates the following history of Chagin Girrey, last chan of the Crimea.

"It would certainly be an unpardonable omission, and have the appearance of ingratitude, after all the amusement that we have derived from viewing the curious palace of Batcheseraï, and even eating the fine fruit of its garden, planted by its late unfortunate master, if we were to depart from it without giving some account of the unhappy fate of the last Chan of the Crimea, who fell a martyr to Turkish vengeance for his partiality to Russia.

"Chagin Girrey, the last chan or sovereign of Crim Tartary, having, whilst a youth, accompanied an embassy from the reigning chan to the court of Catherine II. was engaged by that politic princess to remain in Petersburg as captain of her guards; happy, no doubt, to have one of the imperial Ottoman family in her service, who might be useful on some future occasion. An opportunity was not long wanting of making him eminently useful to Russia; as after the Turkish war, so ably conducted by the Field Marshal Romanzoff, and ended by the peace of Kainardgi in 1774, Crim Tartary was subdued by the empress's arms, and its independence stipulated in the treaty as one of the principal articles of peace agreed to by the grand sultan; which ena-

bled Catharine to have her captain of the guards elected chan of the peninsula; the right of choosing a sovereign being left, of course, to the Tartars by the Ottoman court.

"This station he filled with dignity, till Prince Potemkin had the address to engage him, in 1783, to cede his sovereignty to the imperial crown of Russia, and retire into Woronetz on a yearly pension of 100,000 roubles; at which city, and at Katouga, he resided for about two years, till, grown tired of a retreat among men differing from himself in religion, customs, and manners, he petitioned Catherine for permission to visit his relations at Constantinople.

"The empress granted his request; and the chan was received like a sovereign, and a descendant of Mahomet, by the bashaw of Cotchim, who came out with a great retinue to meet him; and after kissing the skirt of his robe, presented a letter from his relation the grand sultan, inviting him in the kindest language to his capital, and assuring him that he was always ready to receive and succour the unfortunate.

"On this flattering invitation, Chagin Girrey proceeded to Constantinople, where he was at first well received, but soon after ordered to retire to the island of Rhodes, which he was so well convinced was a species of exile, the forerunner of death, that he sought the protection of the French consul, who, it is said, had actually prepared a small vessel to favour his escape; but, the wind being contrary, the fatal bashaw arrived, and, by the information of one of the unhappy chan's suite, whom he put to the torture, discovered his master hid under the consul's floor.

"The bashaw chid the devoted prince for flying from one sent by the sultan to wait upon him, and do him honour; but a dish of coffee, presented him soon after, put a period to a life full of misfortunes; and his head was sent to his kind relation, in the usual style of Turkish barbarity and despotism.

"The gentleman to whom I owe the above relation, so little known to Europe, lived in great intimacy with Chagin Girrey all the time that he dwelt in Woronetz, and occasionally visited him in Kalouga. He likewise

favoured me with the following curious anecdotes of his manner of living in the first mentioned city, where he had an opportunity of seeing him almost every day.

"The chan, he said, was a man of good figure, with a most piercing eye, and possessed an excellent understanding, not a little cultivated, considering his country. His countenance was remarkably pale, with strong marks of inward grief preying on his mind: a suspicion confirmed by his dress, which was always black, after he abdicated; and he constantly wore a black-silk handkerchief on his head, which was carried up each side of his face from under his chin, and tied above his turban. His laundress likewise discovered, by the little circles which it left on his shirts, that he always wore a coat of mail under his clothes, probably to ward off a sudden blow from any fanatic Mahometan, as he had near two hundred about his person even in his retirement, who constituted his little court. However, in spite of this precaution against a hidden enemy, he was a man of great courage in the field, and upon all occasions of danger; a singular proof of which he once gave, when obliged to take shelter among the Russian troops, from an insurrection of his subjects during his short reign, instigated by the Turkish party. The insurgents having advanced against his defenders, to the amount of 30,000 men, the chan stole away in the night from the small Russian army (if possible, to prevent the effusion of blood next day), and rode directly into the midst of his revolted subjects, alone and unarmed, demanding the cause of their discontent, and of what they had to accuse him. This bold measure so completely surprised and discomposd the hostile army, that the soldiers declared they had no personal enmity to their chan, but had been led there by certain mursas, or chiefs, without well knowing why. On this, Chagin Girrey ordered the mursas to be brought before him to declare their grievances; but they, being as much confounded as their men, could alledge nothing in the slightest degree satisfactory: whereupon he commanded the soldiers to hang them up as traitors; which they instantly did. He then quickly rode back alone to



the Russian quarters, which had been in much alarm on finding him gone.

"Nothing could be more simple than his way of life, as he never had more than one dish at his table, which was constantly boiled rice and mutton in the Tartar style, with water for his drink: after which, he took one small dish of coffee, and seldom ever smoked but when alone. His chamber of state was covered with blue cloth, without any other furniture than a low Turkish sopha, on which he sat; and at night a high silver candlestick stood in the middle of the room on the floor, with one wax candle in it. He commonly wore gloves, as he had a custom of throwing a six pound cannon ball from one hand to another, while he sat conversing with those about him.

"His principal amusement he derived from his hawks and horses; of which he brought a number with him from the Crimea: but as he could not enjoy the sport so well in the city, where he at first lived, the Archbishop of Woronetz gave up to him his country house, a civility which he nobly rewarded, by presenting him with a large rich cross, set with diamonds, such as the Russian archbishops wear on their breasts suspended from the neck with a blue ribbon. The chan erected several small Chinese buildings in the garden, where he gave the neighbouring gentry little entertainments, and was so very generous that few visited him without receiving some present.

"The gentleman, who related these anecdotes, shewed me a gold enamelled snuff-box, and a gold watch, which Chagin bade him wear for his sake, that every time he took snuff, or marked the hour, he might think of him.

"He once sent a diamond ring, of 20,000 roubles value, to a much respected minister at Petersburg; but the court prevented its delivery, and bade the messenger tell his master, that a present to a Russian minister was improper, although the chan had accompanied the gift with a handsome little note, wherein he told his excellency, that it was the oriental custom to present marks of esteem to those whom we love. On receiving back this ring, with the reprimand, he only replied, that the Russians did not hold those opinions while he had ministers. Catherine sent him

the riband of St. Andrew, with a diamond crescent, instead of the cross and saint hanging to it as usual; on which he remarked, that, if the usual insignia had been appended to it, his religion would have forbidden him to wear it, and without them it was only a piece of riband with trinkets, which he declined accepting." p. 78—82.

Letter XXIV. Our traveller arrives at the Jews Citadel, on a high insulated mountain, where she suspects that she has discovered one of the lost tribes of Israel, of whom she gives the following account.

"At a little distance from Batchersai, on a high mountain, or rather rock, stands an old fort called Tchi-fort Kalchsi, or the Jews Citadel, so named as having been from time immemorial inhabited by about 200 families of Jews, a people who, as we know, were very numerous in the Taurida as far back as the ninth century, and in all probability much earlier.

"This fortified town seems to have been the Phoulli of the ancients, and in the middle ages, is called Kyrk by the noble Arabian geographer, Abulfeda, Prince of Hama, in Syria. Here, to the surprise of those acquainted with the Polish or northern Jews, the children of Israel are found with an air of cleanliness and prosperity seldom seen among the former; nay, even the streets of their little city is clean and neat; but whether by the industry of the inhabitants, or the water of heaven, I will not take upon me to determine, as their high rock may break the clouds, and wash their streets, without the aid of the Hebrews.

"I could almost persuade myself that I have found on this Tauric mountain, so long shut out from European curiosity by Turkish policy, one of the lost tribes; and I beg that you will not make yourself too merry at the expence of my discovery, till you have heard my reasons for thinking it so.

"First, then, this tribe is here called Kavery Jasdi, or Black Jews, to distinguish them from the rest of their brethren, so numerous in Poland, and all the neighbouring countries, Turkey, &c. by whom they are most devoutly hated.

"Secondly, they differ from the others in taking the Tora, instead of

the Talmud, for their religious guide, in keeping different fasts, and even in the cut of their hair: for, while the others reserve a circle, which they comb down on their foreheads, the Black Jews shave the whole head: in short, they seem to me to merit the attention of some of your rabbis in England, where you must have Israelites of great learning, since even Dr. Priestley found an able combatant there.

"Can this be a detachment of the ancient colony, settled for so many ages in the neighbouring country of Georgia, who, their rabbis say, were carried from Jerusalem to Media by the Musul Padishah, or king of Niniveh, and who are, I believe, the only tribe at present in the state of husbandmen and cultivators? a curious fact which we learn from the memoir published with Mr. Ellis's map of Caucasus. As conjectures, when acknowledged as such, are admitted in much more serious works than female tours, I shall hazard one more:—Can this insulated tribe of Black Jews be a remnant of an ancient people called Melanchloeni, mentioned by all the classic authors as dwelling on the Palus Mæotis, or sea of Asoff, though now lost, and who were distinguished from all the other nations of these countries by wearing a black garb, even in the time of Herodotus, as uncommon now as then in this part of the world?"

"On entering the Jews Citadel, we were received at the gate by the elders, and by them conducted through it with great attention, although no fair Susanna was of the company. Their synagogue is, of course, an object of curiosity to strangers. We found it a small, but snug hall, remarkably neat and clean, without any species of ornament, except what they regard as the greatest of all, viz. the holy tabernacle, containing their sacred writings in Hebrew, on an antique roll of parchment, according to the Mosaic law, which did not permit the use of the Egyptian papyrus for that sacred purpose, although in universal use for every other manuscript in the balcyon days of Jerusalem and the chosen sons of Israel. This valuable relict was shewn us by a venerable rabbi, who rolled up his precious charge in a mystic manner, the mo-

ment we had glanced our eyes over it, and in a solemn step conducted us back by the way we entered: or, in plain English, showed us the door with equal gravity and civility.

"It must appear to you a very singular instance of Tartar liberality and humanity, as it indeed did to us at first sight, that they have left the Jews for ages in possession of a fortified city in the heart of their country: however, on examining more attentively the situation of the rock upon which they live, I perceived that the children of Israel owed this privilege to their known industry: for their citadel, although surrounded by an old wall and turrets, is placed on a high rock, without a drop of water, except what they can obtain from the sky in rainy weather, or bring up from the plain, on asses, during a great part of the year: so that there is little wonder if so indolent a people as the Tartars should leave to a tribe, famous for industry (and who probably are useful to them in some way), a place of no military consequence, as the inhabitants are obliged to come down for every pitcher of water that they want, during the long dry season of a fine climate.

"It is, however, very probable that in ancient times, when the vanquished inhabitants of the vallies were obliged to take refuge in the mountains, and build such strong holds, there was then some contrivance, as at Balaklara, to retain a stock of rain-water for the use of the garrison, now fallen to decay since the Turkish conquest, when the mountain principalities were reduced, and the whole peninsula brought to acknowledge one master, like your very submissive spouse—only when she has all her own way must be understood." p. 83—85.

Letter XXV. describes the confinement of the deer in the park of the chans, which is situated on a flat mountain, by precipices from whence our traveller descends into a valley, and discovers the ruins of a city, she then climbs up another mountain to a chapel cut out of its side, and dedicated to the virgin; and gives a curious history of a female offering seen there.

"A little rough path conducted us from the bottom of the mountain to the foot of a flight of steps, hewn

out of the rock, which leads up to the monastery, and which we mounted beneath the rays of a burning sun.

"First, we came to a few little wooden cells, stuck in a manner to the rocks, and suspended in a frightful style above the valley, probably intended to try the courage, and reduce the bodies, of pampered sinners, before entering the cool recesses of the excavated rock; and there was surely little danger of their carrying in much of their worldly plumpness with them, if they passed a summer in these sweet boxes by way of ordeal, and did not break their necks during the noviciate; an escape, however, which, in my opinion, would be no slight mark of their being in the number of the elect, and destined for the service of the virgin. One solitary monk now occupies them alone, who is certainly arrived at a state of body that might almost gain him admission into a rabbit-hole.

"A little farther up we met with two cells cut in the rock (probably the second stage of probation) furnished with some rude utensils; and, in mounting still higher, we came to a little vestibule, that opens into the chapel, situated in the very heart of the living rock, and only lighted by the feeble rays which pass through this anti-chamber, the less wanted, however, as wax tapers are burning day and night in honour of the saint, and add much, in my opinion, to the religious awe inspired by the sanctuary.

"This chapel offers very little curiosity, independent of its situation and construction, except a rude figure of the virgin, and some old coins hung about it, the offerings of her pious votaries; but what attracted much of our attention was, a small cradle hung on the wall, whose history makes it interesting. It is the grateful offering of a good woman, who, having been long condemned to barrenness, came to obtain the virgin's intercession in her favour, and remained a few days in the sacred place, to have the advantage of the prayers of the holy fathers; when lo, at the end of nine months (wonderful as it may appear), the pious Christian was delivered of a fine rosy boy, and on her recovery, came to offer the little cradle as a mark of her grati-

tude and satisfaction, and it is accordingly preserved with much care, as an encouragement to other sterile females to apply to the virgin in the same manner.

"The numbers, however, of these charitable fathers are sadly reduced in these ungodly times, as now only two remain out of seventy-two, the ancient complement; insomuch that the lower cells, to the scandal of religion, serve at the present moment to lodge the neighbouring flocks, instead of their own, as formerly." p. 88.

Letters XLVIII. and XLIX. shew the exports from Caffa, with accounts of the Nogay captives, and the traffic in Circassian women.

"There was formerly a very capital article of exportation, which no longer exists in any quantity, and that was butter, in high repute at Constantinople; being furnished by the numerous flocks of the Nogay Tartars.

"We must add to these articles some others furnished by the neighbouring nations, who found Caffa the nearest and best market for the exportation of their horses, horse-leather, hare and fox-skins, &c. of which Cuban supplied a great quantity, as Circassia did a great show of human beauty, which was sold at this port to the best bidder, like the other articles at market; a curious subject, which I shall treat more at large in a separate article.

"But the Nogay Tartars likewise supplied Caffa with a number of female slaves, captured in their marauding expeditions; and it is amazing to observe the care which they still take of their fair captives, that they may bring the higher price; strictly guarding them from the sun, and from all intercourse with their own ugly race, while they are so far from discouraging, that they even promote and solicit intrigues between their fine women and any handsome European that may chance to pass through their country, in the hopes that they may thus augment their stock of saleable beauty. p. 151."

There are fifty more letters, beside seven articles of appendix; but as we cannot go through the whole in the present Number, this work will probably be resumed in the next Volume.

A COMPLETE

## LIST OF NEW PUBLICATIONS IN DECEMBER,

Sold by T. WILLIAMS, STATIONERS' COURT, and W. CLARKE, NEW  
BOND STREET.

\* \* By a New Regulation at the Stamp Office, the Names of the respective Publishers cannot be inserted, without each Article being paid for as a distinct Advertisement.

## EDUCATION.

Lecteur François; ou, Recueil de Pièces, en Prose et en Vers, tirées des meilleurs Ecrivains: pour servir à perfectionner les jeunes Gens dans la Lecture; à étendre leur Connoissance de la Langue Française; et à leur inculquer des Principes de Vertu et de Piété, 12mo. 4s. 6d. bound. Par Lindley Murray, Auteur d'une Grammaire Angloise, &c.

Elementa Grammaticæ Ciceroniana; or, An Introduction to Latin Grammar, founded principally on the Authority of Cicero, 2s. 6d. bound. By the Rev. Calvin Winstanley, A. M.

The Universal Atlas and Introduction to Modern Geography, with a general View of Astronomy, illustrated with 31 Maps and Plates, engraved by John Cooke, the Description by the Rev. Thomas Smith, 4to.

## HISTORY.

Memoirs of the different Rebellions in Ireland, from the Arrival of the English: also a particular Detail of that which broke out the 23d of May, 1798; with the History of the Conspiracy which preceded it. 3d Edit. 2 vols. 8vo. 11. 1s. boards. By Sir Richard Musgrave, Bart. Member of the late Irish Parliament.

The History of the Cases of Controverted Elections, during the 15 and 16 Geo. III. With an Introduction on the Jurisdiction of the House of Commons, and Mode of Proceeding in Committees on Elections; to which is added, an Appendix of the Statutes for regulating Proceedings in controverted Elections, and the final Determinations of the Select Committees of the House in all the Cases subsequent to the Statute, establishing the conclusive Authority of those Determinations in all future Instances. 2d Edit. improved. By the Rt. Hon. Silvester Douglas, Lord Glenberrie, 4 vols. 8vo. 11. 10s.

## MEDICINE.

Observations on Diseases of the Uterus,

including Schirrus, Cancer, Polypus, &c. By G. Rees, M. D. 4s. 6d. boards.

## MISCELLANIES.

A Letter to his Majesty, and one to her Majesty: with a Poem, a Dissertation on the Fall of Eve, and an Address to five eminent Counsellors, 2s.

Observations on the present relative Situation of Great Britain and France. Nov. 16, 1802, 6d.

A Few Days in Paris: with Remarks characteristic of several distinguished Personages, 2s.

A new System of Mineralogy in the Form of a Catalogue. By W. Babbington, M. D. 4to. 15s.

Mooria; or Select Extracts from the Moral, Philosophical, and Miscellaneous Works of the late Dr. John Moore. Embellished with an elegantly engraved Portrait of the Author, taken, by Permission of his Relatives, from a striking Likeness executed a short Time previous to his Decease; prepared for the Press by the Rev. F. Prevost and F. Blagdon, Esq. Price 10s. boards.

A new Edition of the Complete Ready Reckoner in Miniature. By Thomas Collins, Price 1s. 3d. boards.

A new System of Short Hand. New Edition improved. By Samuel Richardson, 7s. 6d. sewed.

Four Essays on practical Mecanics, 3s. 6d. By T. Fenwick.

The Young Lady's New Guide to Arithmetic. By John Greig. Third Edition improved, 2s. bound.

## SERMONS.

Christian Benevolence enforced, in a Sermon preached in the Parish Church of St. Martin, Leicester, 3d October, 1802. By E. T. Vaughan, M. A. 1s.

Honour to the King, 1 Pet. ii. 17. A Sermon on the Benefits of civil Obedience. By the late Rev. W. Jones, to be had, gratis, of J. Whittle, Anti-jacobin Office, No. 3, Southampton Street, Covent Garden.

## THEOLOGY.

The Orthodox Communicant, by Way of Meditation on the Order for the Administration of the Lord's Supper, or Holy Communion, which is hereto prefixed, 12mo. 1s. 6d. bound.

Sermons for the Use of Schools and Families. By John Napleton, D. D. 2d Edit. 8vo. 7s. boards.

A New Year's Gift, for the Children of Charity and Sunday Schools. By Rev. J. Townsend, 3d.

Reflections on the Resurrection of Christ and the probable Consequences of a Public Exhibition of his Ascension. By John Bigland, 8vo. 2s. 6d.

Correction, Instruction; or, The Rod and the Word; a Treatise on Afflictions. By Thomas Case. Recommended by Dr. Manton. A new Edit. 12mo. 2s. sewed.

Pouvoir de la Religion sur l'Esprit, dans la Retraite, l'Affliction, et aux Approchés de la Mort; démontré par les Actions, les Sentimens et la Conduite, de Personnes illustrés par leur Rang, leur Savoir, et leurs Vertus. 12mo. 4s. bound, (fine, 5s. Traduit de l'Anglais, de la Dixième Edit. de Lindley Murray, par L. R. Lafaye, Licencié es Lois, Gradué en l'Université de Paris.

## Foreign Books Imported.

## FRENCH BOOKS

Just imported by Messrs. J. A. V. Gameau and Co. No. 51, Albemarle Street, Piccadilly.

Considérations Physiques et Morales sur la Nature de l'Homme, ses Facultés, &c. &c. par Perreau, 2 vols. 8vo. 12s.

Examen de l'Esclavage en Général et des Nègres en particulier, 2 vols. 8vo. 12s.

Cours de Physique Céleste, ou Leçons sur l'Exposition du Système du Monde, par Hassenfratz, 8vo. 10s. 6d.

Mémoires Historiques et Politiques sur la République de Venise, rédigé en 1792, par Curti, 2 vols. 8vo. 12s.

Du Juri en France, par J. Bonner, 8vo. 2s. 6d.

Lettres de Fiévée sur l'Angleterre, et Réflexions sur la Philosophie du 18<sup>me</sup> Siècle, 8vo. 7s.

Annuaire de la Librairie, par Guil. Fleischer, 2 vols. 8vo. 16s.

Essai sur l'Histoire Générale des Mathématiques, par Charles Bossut, 2 vols. 8vo. 18s.

Physiologie et Pathologie des Plantes du Docteur Plenck, premier Médecin de l'Empereur, trad. du Latin, 1 vol. 8vo. Paris, 1813, 4s. 6d.

Voyage en Suisse et en Italie fait avec l'Armée de Réserve, 8vo. 6s.

VOL. I.

Lettres Inédites, ou Correspondance de Frédéric II. Roi de Prusse, 12mo. 3s.

De l'Influence de la Révolution Française sur la Population, par Robert, 2 vols. 12mo. 6s.

Nouvelle Théorie de la Formation des Filons, Application de cette Théorie à l'Exploitation des Mines, particulièrement de celles de Freiberg, 12mo. 6s. 6d.

Histoire de Bonaparte, 3<sup>me</sup> vol. 3s.

Mémoire sur la Topographie de Malte, 8vo. 2s.

Maximes et Reflexions Morales du Duc de la Rochefoucauld, 18mo. Stéréotype, 1s.

Pensées Chrésiennes, ou Entretiens de l'Âme fidèle avec le Seigneur pour tous les Jours de l'Année, par M. Carron, 4 vols. 12mo. 16s.

Extraits Critiques du Génie du Christianisme, par le C. Fontanes, 8vo. 1s. 6d.

Influence de la Musique sur Littérature, 12mo. 1s.

Monumens Antiques et Inédits, ou Nouvellement Expliqués, par H. L. Millin, 4to. 3<sup>me</sup> livraison.

Manuel du Museum François, 2<sup>me</sup> livraison, 8vo. (Ecole Italienne).

Plans, Coupes et Elevations des diverses Productions de l'Art de la Charpente exécutés tant en France que dans les Pays Etrangers, 1<sup>re</sup> livraison composée de 30 Planches, et d'un Texte explicatif, 11. 12s.

La Bulle d'Alexandre VI. nouvelle imitée de l'Italien de Casti, 8vo. 1s.

St. Roch et St. Thomas, Nouvelle, 8vo. 1s. 6d.

Barthélemi et Josephine, 3 vols. 12mo. 9s.

Quest-ce que l'Amour, ou les Erreurs d'un jeune soit-disant Philosophe, 2 vols. 12mo. 6s.

Odisco et Félicie, ou la Colonie des Florides, par Verné, 2 vols. 12mo. 6s.

L'Esprit de Geoffroy, ou Jugement irrévocable, 18mo. 2s.

Les Confessions d'un Bénédictin, ou les Amours de Victoire et de François, 2 vols. 18mo. 3s.

Heyder, Azeima, Typoo-zaeb, Histoire Orientale, traduit de Malabar, par Desoirds, 3 vols. 12mo. 10s. 6d.

Un Mot sur tout le Monde, ou la Revue de Paris, 1s. 6d.

Le Potager, Essai didactique suivi du Voyage à Sorese, 18mo. 2s.

Caquet-Bonbec la Poule à ma Tante, Poème en 7 Chants, 12mo. 2s. 6d.

Lydie de Gersin, ou Histoire d'un jeune Anglois de 8 ans, 3 vols. 18mo. 7s. 6d.

Alcymadure, ou le Premier Musicien, par Henrion, 12mo. 3s.

La Courtisane Amoureuse et Vierge, 2 vols. 12mo. 6s.

Théodore du Guesclin, ou les 2 Rivaux, 2 vols. 12mo. 6s.

Le Chevalier de Blamon, ou quelques Folies de ma jeunesse, 3 vols. 12mo. 9s.

Monsieur Botte, par Pigault le Brun, 4 vols. 12mo. 12s.



Octavie de Rosantal, ou l'Épouse de Deux Maris, 2 vols. 12mo. 6s.

Bythis, ou l'Élève de l'Africain, par Galilat, 12mo. 3s.

Œuvres de Berquin, 18 vols. 18mo. 2l. 3s.

Or any vol. séparé, at 2s. 6d.

La Caverne de Ste. Marguerite, traduit de l'Anglois, 4 vols. 12mo. 12s.

Dithyrambe sur l'Immortalité de l'Âme, suivi du Passage de St. Gothard, traduit de l'Anglois, par Jacques Delille, 8vo. figures, 16s. 12s. 10s. 5s.

12mo. figures, 12s. 8s. 6s. 3s. 2s.

12mo. figures, 2s. 6d.

18mo. 2s. 6d. 2s. 1s. 6d. 1s.

Journal des Modes et des Dames, abonnement pour 3 mois, 12s. pour 6 mois, 1l. 3s. pour un an, 2l. 4s.

Œuvres complètes du Chevalier de Bouffleurs, 8vo. 7s.

M. Annæi Senecæ Rhetoris Opera ad optimas Editiones collata, 1 vol. 8vo. Biponti, 1783, 6s.

L. Annæi Senecæ Tragædiæ ad optimas Editiones collatæ, 1 vol. 8vo. Biponti, 1785, 7s.

Justini Historiæ Philippicæ ad Optimas Editiones Collatæ, Editio Secunda, 1 vol. 8vo. Argentorati, 1802, 7s.

Ammiani Marcelli rerum gestarum qui de xxxi supersunt libri xxiii, 2 vols. 8vo. Biponti, 1786, 10s.

Q. Curtii Rufi de rebus gestis Alexandri magni libri cum supplementis Jo. Feinsheimii, Editio Secunda, 2 vols. 8vo. Argentorati, 1801, 8s.

T. Petronii Arbitri equitis Romani Satiricon cum Supplementis Nodotianis, accedunt veterum poetarum catalecta, 1 vol. 8vo. Biponti, 1790, 4s. 6d.

A. Persii Flacci, et jun. Juvenalis Satiræ, C. Lucilii Satiographorum Principis Fragmenta, 1 vol. 8vo. Biponti, 1785, 6s.

M. Acci Plauti Comædiæ superstites viginti, 3 vols. 8vo. Biponti, 1788, 1l. 1s.

L. Annæi Senecæ Philosophi Opera, 4 vols. 8vo. Biponti, 1782, 18s.

H. Corn. Celsi de Medicina Libri Octo, 1 vol. 8vo. Biponti, 1786, 6s.

D. Magni Ausonii Burdigalensis Opera, 1 vol. 8vo. Biponti, 1785, 6s.

L. Annæi Flori Epitome Rerum Romanarum L. Ampelii Liber Memorialis, 1 vol. 8vo. Biponti, 1783, 5s.

Cassii Sili Italici Punicorum Libri Septemdecim, 1 vol. 8vo. Biponti, 1784, 6s.

Quinti Horatii Opera, 1 vol. 8vo. Biponti, 1792, 5s.

Phædri Augusti Liberti Fabulæ Æsopianæ, accedunt Publii Syri Sententiæ, Aviani et Anonymi Fabulæ denuo castigatæ, 1 vol. 8vo. Biponti, 1784, 4s.

Valerii Maximi Dictorum, Factorumque

memorabilium libri novem, 8vo. Biponti, 1783, 6s.

Cornelii Nepotis Vitæ excellentium Imperatorum, præmittuntur vita a G. J. Vossio, scripta, 8vo. Biponti, 1788, 8s.

P. Virgillii Maronis Opera, accedit M. Manilii, Catullus, Tibullus, Propertius cum Galli Fragmentis, et pervigilio Veneris, 8vo. Biponti, 1794, 5s.

Titi Lucretii cari de rerum natura libri sex, 8vo. Biponti, 1782, 5s.

C. Valerii Flacci Setini Balbi Argonauticon libri octo, 8vo. Biponti, 1786, 5s. 6d.

Auli Gellii Noctium Atticarum libri xx, 2 vols. 8vo. Biponti, 1784, 10s.

Marci Annæi Lucani Pharsalia, ejusdem ad Calpurnium Pisonem Pœmation, 8vo. Biponti, 1783, 5s.

Sex. Julii Frontini Opera, 8vo. Biponti, 1788, 4s. 6d.

Lucii Apuleii Madavrensis Platonici Philosophi Opera, 2 vol. 8vo. Biponti, 1788, 9s.

M. Ter. Varronis de Lingua Latina libri qui supersunt cum fragmentis ejusdem, accedunt notæ Augustini, Turnebri, Scatigeri & Popmæ, 2 vols. 8vo. ibid. 1788, 10s. 6d.

C. Suetonius Tranquillus ad optimas editiones collatus, edit. secunda, 8vo. Argentorati, 7s.

C. Julii Solini Polyhistor, 8vo. Biponti, 1794.

M. Valerii Martialis Epigrammata, 9 vols. 8vo. Biponti, 1784, 10s.

Publii Terentii Afri. Comædiæ Sex, cum selecta varietate lectionum et perpetua annotatione, 2 vols. 8vo. Biponti, 1719, 9s.

T. Livii Pativini Historiarum libri qui supersunt omnes cum integris Jo. Treinshemii Supplementis, præmittitur vita a Jacobo Philippo Tomasino conscripta, 13 vols. 8vo. Biponti, 1784, 3l. 3s.

Aur. Theodosii Macrobij O. C. et illustris opera, 2 vols. 8vo. Biponti, 1788, 10s.

C. Cornelii Taciti Opera ex recens. Georg. Ch. Crollii, editio secunda, 4 vols. 8vo. Biponti, 1792, 1l.

Marci Fabii Quintiliani Opera, 4 vols. 8vo. Biponti, 1784.

L. Cæcili, sive Cæcili Lactantii Firmiani Opera omnia, quæ extant, 2 vols. 8vo. Biponti, 1786, 10s. 6d.

Historiæ Augustæ Scriptores sex, Ælius Spartianus, Julius Capitolinus, Ælius Lampridius, Valentinus Gallicanus, &c. &c. 2 vols. 8vo. Biponti, 1787, 10s.

Cassii Plinii secundi Historiæ naturalis libri xxxvi. ex recens. Johannis Harduini, 5 vols. 8vo. Biponti, 1784, 1l. 5s.

C. Plinii Cæcili secundi Epistolæ et Panegyricus, accedunt alii Panegyrici veteres, 2 vols. 8vo. Biponti, 1789, 10s.

Historiæ Romanæ Scriptores minores sex, Aur. Victor Sex. Rufus, Eutropius, Messalas Corvinus, 8vo. Biponti, 1789, 5s.

Scriptores erotici Græci. Achilles Tatius,

*Heliodorus, Longus et Xenophon Ephesus.* Textum recognovit, se lectamque lectionis varietatem adiecit, Chr. Guil. Mitscherlich 4 vols. 8vo. Biponti, 1792, 11. 16s.

*Athenæi Deipnosophistarum libri quindecim ex optimis codicibus nunc primum collatis emendavit, ac supplevit nova Latini versione, et animadversionibus cum Jr. Causaubori, aliorumque tum suis illustravit, Joh. Schweighäuser, 4 vols. 8vo. Argentorati, 1801, 51. 3s.*

*Anacreontis Carmina ex Recens. Joa. Frid. Degen, 12mo. Erlangæ, 1786, 3s.*

*P. Virgilio Maronis opera accedit M. Manilii Astronomicon, 2 vols. 8vo. Biponti, 1783, 10s.*

*Ocellus Lucanus de Rerum Natura Græcæ cura Rudolph, 12mo. Lipsiæ, 1801, 10s.*

*Livii Patavini Hist. libri qui supersunt omnes ex recensione Arn. Drakenborchii cura Ernesti, 4 vols. 8vo. Lipsiæ, 1801, 11. 4s.*

*Catullus, Tibullus, et Propertius cum Corn. Galli Fragmentis.*

*Mariæ Muller, traduit de l'Allemand, 2 vols. 12mo. 6s.*

*Roland Furieux en Vers François, Poème imité de l'Italien, 12mo. 4s. 6d.*

*Mythologie Raisonnée à l'Usage de la Jeunesse, 8vo. 5s.*

*Histoire Naturelle mise à la Portée de la Jeunesse, d'après Buffon, et les plus célèbres Naturalistes, ornée de 30 gravures, 2 vols. gros 12mo. Planches coloriées, 10s. 6d.*

Planches en noir, 9s.

*Grammaire Française simplifiée conforme aux Principes établis, par Restaut, Wailly, l'Homond, et l'Académie, 12mo. 4s.*

*Bibliothèque Française, Ouvrage Périodique, rédigé à Paris, par Charles Pougens, Membre des Instituts de France et de Bologne, des Académies de Rome et de Cortone, de la Société Philotechnique, de la Société libre des Sciences et des Arts, Associé Honoraire de l'Athénée de Lyon, &c. Ce Journal, dont il paroît chaque mois un numéro ou volume, in 12mo. de 216 pages, est exclusivement consacré aux Sciences, aux Lettres, aux Arts, ainsi qu'à la défense des vrais principes de la Morale et du Goût. On y trouve une analyse exacte et étendue des ouvrages en tout genre : Philosophie, Sciences exactes et Naturelles, Législation, Economie politique et rurale, Histoire, Voyages, Belles Lettres, Poésie, Théâtre, Romans, Mélanges, &c. Les collaborateurs appartiennent aux Sociétés savantes et littéraires les plus distinguées de l'Europe; voici les noms des principaux : Sciences exactes, Histoire Naturelle, Chimie, Chirurgie, &c.—Berthollet, Desmarests, Labillardière, Lavoisier, Membres de l'Institut; Fortin d'Urban, &c. Economie politique et rurale.—Tessier, de l'Institut. Législation, Politique.—Delamalle, juris-*

*consulte; P. Ustery. Histoire Antiquités, Voyages.—Langlès, Laporte Dutheil, Leblond, E. Toulangeon, Membres de l'Institut; Chardon la Rochette, P. H. Maron, &c. Philosophie, Littérature, Poésie, Théâtre, Romans, Boufflers, Ségur aîné, Mesdames Beaufort d'Haussoy, Henriette Bourdie Viot, Louise St. Léon, Helen Maria Williams, &c. Le premier numéro a été publié dans le mois de Mai, 1100, et les douze qui composent la première année renferment 315 analyses. Le Priz de l'Abonnement est de 11. 10s.*

#### PLAYS.

*Echbeit, premier Roi d'Angleterre, mélodrame, 1s. 6d.*

*Croutinet, ou le Salon de Montargis, caricature en un acte, 1s. 6d.*

*La Boîte de Pandore et Vennus Calypzge, 2s.*

*Catinat à St. Grantien, Comédie Anecdote, 1s. 6d.*

*Attendre et Courir, Vaudeville, en un acte, 2s.*

*Ima, ou les deux Mondes, mélodrame, 1s. 6d.*

*Raymond de Toulouse, ou le Retour de la Guerre Sainte, drame lyrique, 1s. 6d.*

#### Lately published,

*The Passage of St. Gothard, by the Duchess of Devonshire, with an Italian Translation, By G. Polidori, 1 vol. 8vo. elegantly printed, by Balmer, 5s. boards.*

*N. B. Only 150 Copies have been printed.*

*El Tesoro Espanol, ó Bibliotheca Portatil Espanola, que contiene Poesias escogidas de los mas celebres Poetas Castellanos con notas, por Luis Josse, 4 vols. 8vo. 11. 8s.*

*A New Dictionary of the Spanish and English Languages, wherein the Words are explained agreeable to their different Meanings, and a great variety of Terms relative to the Arts, Sciences, Trade, and Navigation, compiled from the best Authorities, by H. Newiman, 2 vols. 8vo. 11. 1s.*

#### Greek and Latin Books.

*Philonis Judæi Opera Omnia, Gr. et Latine cura Pfeiffer, 5 vols. 8vo. Erlangæ, 1785-92, 21. 15s.*

*Diodori Siculi Bibliotheca Historica libri qui supersunt e recensione Petri Wesselingii, cum Interpretatione Latina Laur. Rhodmani, atq. Annotationibus variorum integris, indicibusque completissimis nova Editio cum comm. 111, Chr. Gott. Heynii, et cum argumentis, disputationibusque Eyriugii, 10 vols. 8vo. Biponti, 1793, charta optima, 71.*

*Aristotelis Opera omnia ad optimorum Exemplarium fidem recensita, annotationem criticam librorum argumenta et novam ver-*

sionom Latinam adjecit Jo. Theo. Buhle, 5 vols. 8vo. Biponti, 1791, charta optima, 4l. 4s.

Luciani Samosatensis Opera Græce et Latine, ad Editionem Tiberii Hemsterhusii et Johannis Fr. Reitzii, cum varietate lectionis et annotationibus, 10 vols. 8vo. charta optima, Biponti, 1759-93, 6l. 6s.

M. Tullii Ciceronis Opera, cum indicibus locupletissimis, et clave Latinatis, 15 vols. 8vo. Biponti, 1780-7, 2l. 12s.

Cl. Claudiani Opera quæ extant ad optimas Editiones collata, præmittitur notitia literaria studiis Societatis Bipontinæ, 1 vol. 8vo. Biponti, 1784, 5s. 6d.

P. Papinii Sextii Opera ad optimas Editiones collata præmittitur notitia literaria studiis Soc. Pontinæ, 1 vol. 8vo. Biponti, 1785, 6s.

Caii Crispi Sallustii Opera novissime recognita emendata, et illustrata præmittitur nota a Jo. Clerico, Scripta, Editio Secunda, 1 vol. 8vo. Biponti, 1780, 4s. 6d.

M. Tabii Quintiliani de institutione oratoria libri xii, cura Spalding, 1 vol. 8vo.

### Spanish Books.

La Monarquía Indiana por Juan de Torquemada, 3 vols. folio, large paper, calf, Madrid, 1723, 8l.

\_\_\_\_\_, 3 vols. folio, neatly bound, 3l. 3s.

Cronica de Don Alvaro de Luna, condestable de los Reynos de Castilla y de Leon. Mastro y Administrador de los Orden y Caballeria de Santiago.

La publica con varios apendices Don Joseph Miguel de Flores, secretario perpetuo de la Real Academia de la Historia.

Las Cronicas de los Reyes de Castilla Don Pedro.—Don Henrique II.—Don Juan I.—Don Henrique III.—Don Alfonso VIII.—Don Alfonso IX.—Don Juan II.

Don Pedro nino Conde de Buelva.

La Historia del Gran Tamerlan, Rey de Persia.

Sumario de los Reyes de Espena, comenzando por Don Pelapa hasta en fin del Reynado de Don Juan II. 6 vols. folio, large paper, adorned with 4 portraits of the principal Kings of Castilla, 2d edition, calf, gilt, Madrid 1779 to 1787, 18s.

La Florida del Inca Garcilaso de la Vega, 1 vol. folio, large paper, neatly bound in calf, Madrid, 1723, 3l.

La Florida del Inca Garcilaso de la Vega, 1 vol. folio, Lisbon, 1604, boards (this is the first edition of this work), 15s.

Historiadores primitivos de las Indias Occidentales por Barcia, 3 vols. folio, Madrid, 1749, neatly bound, 4l. 10s.

Coleccion de las Obras Sueltas asi en verso de D. Frey Lopez de Vega Carpio, 21 vols. 4to. large paper, neatly bound, Madrid, 1776, 18l.

Descripcion de las Indias Occidentales de Antonio de Herrera, 4 vols. folio, neatly bound, Madrid, 1720, 6l.

4 vols. folio, half bound, Hambes, 1728, 5l. 5s.

Compendio de la Historia de los descubrimientos, conquistas, y guerras de las Indias Orientales y sus Islas, &c. &c. por de la Puente, 1 vol. 4to. Madrid, 1681, calf, gilt, 1l. 5s.

Historia de los Reynos de la China, Tartaria, Cuchin-china, Malaca, Siam, Comboxa, y Japon, 1 vol. 4to. Barcelona, 1613, calf, gilt, 1l.

Conquista de las Islas Molucas, por Leonardo de Argemola, 1 vol. folio, Madrid, 1609, very scarce, 2l. 2s.

Compendio Historico del descubrimiento y Conquista de las Indias por los Portugueses, 1 vol. 12mo. neatly bound, Anvers, 1554, 6s.

Historia de Espana de Mariana, 3 vols. folio, neatly bound, Madrid, 1733, 3l. 10s.

Cronica General de Espana, por Ambrosio Morales, 5 vols. 4to. Alcalá, 1574, 4l.

Anales de la Corona de Aragon, por Curita, 9 vols. 4to. bound, Saragoça, 1610, a very good copy, 6l.

Historias Ecclesiasticas, y Seculares de Aragon en que se continuan las anales de Curita, &c. &c. por el Dr. Vincencio Blanco de Cavanuzza, 2 vols. folio, Saragoça, 1622, 2l. 2s.

Monarquia de Espana escrita por el Doctor Pedro Salazar de Mendoza, 3 vols. folio, neatly bound, Madrid, 1720, 2l. 10s.

Obras Chronologicas del Marquez de Mondjar, 1 vol. folio, Valencia, 1744, 14s.

Varias Antiquedades de Espana y Africa, por el Doctor Bernardo Aldrete, 1 vol. 4to. Amberes, 1614, a very fine copy, 2l. 10s.

